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Anthony W. Thorold
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THE CLERGY OF THE DIOCESE
OF ROCHESTER,

AT HIS SECOND VISITATION IN 1885.

BY ANTHONY W. THOROLD, D.D.

NINETY-EIGHTH BISHOP.

“My strength will I ascribe unto Thee, for Thou art the God of my refuge.”

“What an organism is depends upon what it does. Its activities make it.”

WITH LITHOGRAPH DRAWING.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
1885.

Price Two Shillings.

TO MY BRETHREN THE CLERGY.

“For you, who have loved and laboured yourselves, not for yourselves, but for the folk of your time, and not for your time only, but for coming generations—for you there shall be life as broad and far-reaching as your love; for you, life-giving action to the utmost crest of the great wave, whose crest you sometimes were.”



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“Once a real Christian, the world did not vanish before my eyes ; it rather assumed nobler proportions, as I myself did. Instead of a mere empty, fleeting theatre of ambition, alike petty, whether deluded or achieved, I began to see therein a noble sufferer needing help ; a mighty misfortune resulting from all sorrows of ages past and to come, and I could imagine nothing comparable to the happiness of ministering to it under the eye of God, with the help of the Cross, and the Gospel of Christ.”—LACORDAIRE.

CHAPTER I.

FOUR YEARS MORE.

“The strength of a man’s virtue must not be measured by his occasional efforts, but by his ordinary life.”—PASCAL.

MY REVEREND BRETHREN,

1. Four years bring many changes. With changes should come fuller self-knowledge, openings for new effort, windows of inspiring hope let into lives, which sometimes seem commonplace and dull, a wholesome if melancholy conviction of the irreparableness of the past. To some God has sent sorrows, so barbed that they will rankle till we die, so sacred that they never pass our lips, so luminous with revelations of the Divine character, that when we feel God’s face over us, the keenest anguish becomes “a solemn scorn of ills.” Some have had disappointments, but have come through them to understand the tender wisdom of God. Others have been laid aside from duty; then after an interval of useful inactivity have returned to their work with an exhilarating happiness unknown for years. We may have been sharply censured for words we never uttered, or for motives which never even occurred to us. We took no notice. Pascal has his reflection on “the power of flies, which win battles, hinder our soul from action, devour our body.” All

have their flies in turn, and they are only flies. As we grow older, we may become more sensitive of our shortcomings. Mistakes corrode us, for we know now how near wisdom is to goodness. We increasingly wonder at our slackness in prayer. We must have vexed some people by simply doing our duty. Others we have tried to conquer by kindness, and we have failed. Well, some penalties are honourable rewards, and some disappointments take their consolation with them. God sees and understands. That is enough. Let us be sure that if during these four years we have been simply and truly trying to serve God, and to save men, we must have done some little good, and won some progress in holiness. As for mistakes, the fewer there are the better, for they injure influence, and they weaken self-respect. But we have to wait, perhaps years, before some of our so-called mistakes justify a repentance for them. As to damaging the Church, they probably all together make as much impression on it as a child's pellet gun on Gibraltar Rock. A friend once asked Bishop Tait, "Which is the harder work, being Bishop of London, or being Head Master of Rugby?" The Bishop, after a little thought, replied, "The work is about the same. Each is as much as a man can do. But London is a far less anxious charge than Rugby. At Rugby each morning before I rose, I thought to myself, 'Now, to-day I may make some blunder in temper or management which might seriously injure Rugby School.' But in London I have the comfort of thinking that, no matter what mistakes I may make, I can't ruin the Church of England."

2. Since last I visited you, more of our brethren have gone out by the Appian Way. Archdeacon Grant, whose Bampton Lectures gave an impulse to missionary effort which our great Church Societies feel to this hour, laid us all under debt to him for his great knowledge of affairs, his serene but inflexible judgment, and a character that mellowed in its autumn beauty.* The Master of the Charterhouse many of the young clergy will long cherish in respectful memory, for his great erudition and his paternal kindness. By the death of Canon Pritchett, St. Paul, Charlton, suffered the loss of an experienced parish priest and a warm-hearted friend; our Diocesan Society was deprived of an honorary secretary whose capacity for business was equalled only by an unrivalled experience of diocesan affairs, with an exemplary diligence in attending to them. Sutton, Sanderstead, and Carshalton, Reigate, Wandsworth and Kew, Battersea and Champion Hill, Southwark, Bermondsey and Rotherhithe, Northfleet, High Halstow, Greenhithe and Kingsdown have all lost incumbents, widely differing in length of service, in the burden of years, in gifts, experience and learning, and have been filled by successors who justify bright hope for the future prospects of the Church.

3. There have also been changes. Canon Money has left us for Cheltenham after thirty years of laborious and exemplary service. Mr. Lingham has resigned the great parish of Lambeth for a well-earned repose.

* An admirable selection of his sermons has been edited by his son, the Rev. Cyril Grant. (Bosworth, London.)

Barnes proved too heavy for Mr. Ellerton's strength. Bishop Anson has exchanged Woolwich for the work of a missionary bishop in the great North-West. Our own Chapter has been called to surrender, not without disappointment, yet with a proud satisfaction, one of the most learned of its body to succeed Bishop Moberly in the See of Sarum. Two other names, associated in immediate succession with the deaneries of Barnes and Newington, demand our respectful regret. Archbishop Tait, by his firm and sagacious government, restored the Primacy of all England to a dignity and influence it had not enjoyed since Tillotson was at Lambeth—with his Primacy, the great Church he ruled. Bishop Jackson united in a conspicuous degree three moral qualities not often combined—humility, courage, and tenderness. Balliol would hardly have elected him Visitor, but for a distinct appreciation of his mental capacity. At Lincoln his administration struck deep roots, still vital and fruitful of good. In London, by the exercise of his patronage he brought three men to the front who have helped, and are helping to make East, South-West, and West London, plantations for all noble activities under the wing of the English Church. "We, my brethren, shall be dead soon, and then it is only the fact of our work that will speak for us through all eternity."

4. "Four years more," however, tell not only of death, but of life. Let us look back for a moment to see what our God has already done for us, mindful of a saint's caution, "Let nothing of all that thou doest seem much to thee," also of the biting epigram of

almost the greatest literary genius of this age, "The capacity for good work of the kind that goes on without trumpets is diminishing in the world."

5. In my primary charge I stated three urgent matters—the unsatisfactory circumstances of St. Saviour, Southwark, the insufficiency of church accommodation for the growing population, our claim for a share of help from the Church outside. We have been wonderfully helped with them all. A well-considered scheme for abolishing the annual church rate at St. Saviour's, for vesting the patronage in the Bishop, and for securing an adequate income, has been sanctioned by Parliament. A great scandal is ended. The restoration of the fabric will assuredly be put in hand so soon as the principal parishioners assure me that the time is come for it. Impatiently to anticipate a difficult task is almost a greater blunder than to leave it too long undone.

The Diocesan Conference of 1881 unanimously resolved that ten new churches were immediately required; and in the autumn of 1882, encouraged by the promise of Mr. Francis Peek to build a tenth church at his own cost, on the condition of nine others being built to meet it, I launched the scheme on the diocese. Five years seemed needful for accomplishing it. Three have proved to be enough, for the money is raised. In all cases the Ten Churches Committee declined to undertake a personal superintendence of the details. By apportioning a block sum of £4000 to each of the localities where a church was needed, they succeeded in stimulating the liberality of the respective neighbourhoods, and thereby enlisting sympathy and effort.

Special donations for a particular church were assigned to it, in addition to our own grant. When the Ten Churches Committee approved the plans, the local Committee signed the contract, supervised the payment of the builder, and were responsible for the proper completion of the work. Thereby the germinal organisation of a new parish was formed where it had not previously existed, and the living Church was ready to take possession of the material one. The work, so far as our Committee is concerned, is now, thank God, done. Eight of the ten churches are consecrated and at work; the ninth, in Camberwell, is to be commenced immediately. For the tenth (our third in Battersea) the block sum of £4,000 will be ready when required.

A tabulated statement of the Ten Churches Fund is placed at your disposal. I have also thought it would gratify you to possess, bound up with this charge, a lithographed sheet of the elevations of the churches themselves. Let us remember (I beg the several incumbents especially to remember) that the easiest part of the work, that of asking, giving, building, is behind. The hardest part, steady pastoral duty for the love of Christ, and the salvation of souls, now completely begins.

Two other observations. When our Fund was started, two churches in Battersea and Peckham already projected would have been utterly crippled by our diocesan effort if we had not put them on our list. The patronage schemes and plans of both these we accepted from the promoters. Also for two other churches, one within, the other on the edge of the

metropolitan area, much needed, and likely, for a similar reason, to be indefinitely delayed, we felt it equitable substantially to assist. They are at Sutton and Plumstead; now consecrated, and in use.

THE TEN CHURCHES.

Incumbent and Name of Parish.	Accommodation.	Population.	Free or Rented.
Rev. H. E. Jennings. St. Clement, East Dulwich.	About 1,000	About 10,000	Free.
Rev. A. E. Bourne. All Saints, Battersea.	700	8,000	Free.
Rev. R. Taylor. St. Faith, Wandsworth.	850	9,000	Half Free.
Rev. W. Stone. St. Mark, Deptford.	636	5,000	Free.
Rev. G. Collett. St. Mark, Peckham.	800	7,500	Half Free.
Rev. T. C. Johnson. St. Katharine, Rotherhithe.	750	8,000	Free.
Rev. E. J. Hensley. St. Luke, Bermondsey.	665	8,000	Free.
Rev. J. Holroyde. St. Andrew, Battersea.	Nearly 600 (north aisle not built)	11,000	Free.
Rev. H. Wells. St. Bartholomew, Camberwell.	700	7,000	Free.
Rev. H. Percival Smith. St. Stephen, Battersea.	650	7,000	Free.
Ten.	6,751	80,500	Free.

6. In my last Charge, referring, not without reasonable envy, to the aid so liberally given to the Bishop of Bedford's admirable work in East London, I asked, "What have we done to deserve to be so totally forgotten?" That question has had its anticipated reply, though few could have dared to expect that the help would come either so fully or so soon. We have now six

mission stations planted and at work, or projected and on the eve of being planted in our larger half of poor London. St. John's College, Cambridge, has led the way, not unmindful, it may be, of the close connection which nearly four centuries ago existed between that princely foundation and Fisher, Bishop of Rochester. The mission is planted in St. John, Walworth; Mr. Phillips laboriously and devoutly superintends it; and Bishop Ellicott, once a Fellow of St. John's, honours and edifies the people by an annual service.

Trinity College, Cambridge, is projecting a mission in the parish of St. George, Camberwell; Mr. Campbell, the clergyman in charge, has been cordially welcomed by the venerable Incumbent; and I am confident that the Royal College will adequately support both with resources and sympathy an effort as truly missionary in its area, population, and necessities as any city in Japan. The Charterhouse has selected perhaps the most anxious spot in Southwark for a mission; and Mr. Curry is devoting himself to a duty, which melancholy people may not inaccurately describe as the forlorn hope of South London; but which he, just because of its complicated difficulties, regards as a post of honour. Clare College has appointed Mr. King to be head of a mission in Rotherhithe. Wellington College is coming into St. Peter's, Walworth; and the Archbishop of Canterbury has nominated Mr. Lucas to the post. Pembroke College, Cambridge, is projecting a mission in All Saints, Walworth, which will be commenced when the missionary clergyman is found. Now just consider what all this means. In money it is worth *at least*

twelve hundred pounds a-year. It implies pastoral care, kindly sympathy, and the regular ministrations of grace for 30,000 souls. It should prove the basis of the parochial system in at least six new districts. It will bring about happy and personal contact between the bright side of life and the shadowed, between the buoyant gladness of the young men who from time to time will come down to visit the missions, and the opaque dull lives of countless toilers, who from one year to another never gaze on the verdure of summer time, nor feel the spray of the tossing sea. It means to those who have never yet been called to bear the burdens, or bow under the sorrows of actual life, an opportunity of measuring the chasm that divides the extremes of English society into two alien worlds, and of bridging it over with simple kindness. One of the happiest signs of times, which need something to make one cheerful about them, is the moral and social revolution that is secretly transforming many of the young gentlemen of the upper class in the appreciation of their personal responsibilities for the millions.

Sociableness is the breakwater of Revolution. In most cases our young friends will get more than they give, and in a commonwealth regenerated by truth, elevated by example, softened by kindness, surprised by justice, a new England may presently be born, as lofty as the England of Elizabeth, as virtuous as the England of Cromwell, as prosperous as the England of Walpole. "We are saved by hope."

TE DEUM LAUDAMUS.

7. I said we had six ; and I trust they are an instalment. In ten minutes I could indicate districts for six more. Perhaps soon Oxford may help us.

8. One other addition to our organisation I must notice, the replanting of the Wilberforce Mission in the locality for which it was originally intended, and its being housed in its own premises at Newington. The income is small—merely the interest of £10,000 ; but it is aided by a commodious house, which our missionary occupies, and to which we are now adding a room, to be put to many useful purposes for our Lay Readers.

It was not so much a friend's recognition of a friend, as the slight reward of services to the Diocesan Society, done so ably and unweariedly by Mr. Grundy, when I invited him, as the best qualified person I knew, to accept the post of first Wilberforce Missionary in the Rochester diocese.

9. Now you may fairly ask, if these new efforts have interfered with the old ones, and if any check to our permanent institutions can be traced, excessive of what might be expected to accrue from abnormal and exceptional effort? You shall judge for yourselves from the appended schedules.

The *Diocesan Society* has been in existence nearly eight years ; and the most effective way of indicating its value is to ask what we should do without it? Year by year its income must fluctuate. All incomes fluctuate ; and depressed trade is apt to affect charities first. My own impression is that we have really done very well, and have much to be thankful for.

ROCHESTER DIOCESAN SOCIETY.—EXPENDITURE.

1881-84.

Churches.	Mission Buildings.	Sites.	Parsonages.	Mission Clergy.	Scripture Readers.	Mission Women	Total.
£.	£.	£.	£.	£.	£.	£.	£.
43,760	5,951	3,202	2,150	12,000	3,674	4,356	75,093
32 grants	50 grants	11 grants	7 grants	74 grants	100 grants	184 grants	..

The Diocesan Board of Education, to which I shall have to return in another chapter, has always been somewhat overshadowed by the Diocesan Society, almost equals it in the importance of its operations, quite equals it in the enterprise and courage of its executive body. If it has never been appreciated as it deserves to be, the reason is that its cause has been so seldom explained, or advocated in the pulpits of the diocese. There have been important changes in the staff, for both Mr. Woodhouse and Mr. Garnier have (to our great regret) vacated their posts of diocesan and assistant diocesan inspector of schools. They have been succeeded by Mr. Johnson in the former office, and Dr. Bailey in the latter. So far as I can judge, the examining work is done with kindness, ability and enthusiasm. It must occasionally happen that there is an appearance of hurry. The income is lamentably insufficient, though, with a few windfalls, and occasional offertories, we have never yet had an

empty treasury. But we must not go on like this. There is something almost base in it. Our new departure has been in the direction of an organising master, and Mr. Seabrook has succeeded both in disappointing those who hesitated about the expediency of creating the office, and in surpassing the hopes of those who, knowing the man, and the work he had to do, and the condition of the financial problem the Board has had to solve, expected good results, hardly so good. I consider Mr. Seabrook one of the most useful officers in the diocese, and his function vital to the existence of our voluntary schools. In the Archdeaconry of Rochester alone, during the past year, out of 57 schools visited by him, no less than 40 have earned an increased grant; in 31 there has been an increase of school pence, in many, increased average attendance and greater regularity. During the same period he has paid 307 visits, held 141 consultations with managers and teachers (half a day being allowed for each), conducted 142 examinations of schools, paid 67 calls on teachers when near their schools for friendly inquiry, and conducted a large general correspondence. He appears to me to earn his £300 a year. To those who concur with me in this view, but have not yet subscribed to the Education Board, such a practical expression of their sympathy will be opportune. The best evidence of his usefulness in keeping our voluntary schools from sinking is the circumstance that during the last four years only 2 schools have been surrendered to the Board out of all our large and poor district; and these are far more than compensated by the

spirited efforts of Churchmen in Redhill and Reigate, Lee and Blackheath, Chatham, St. Mary, St. Mary-the-Less and Holy Trinity, Lambeth, and St. John, Kennington, to supply the additional accommodation insisted upon by the Educational Department, and to that extent anticipating further provision by the Board.* In no department of our diocesan work do I take a keener interest than in our education work. With the exception of our Sunday School work, which does not entirely satisfy me (Mr. Johnson is to inquire into it this year), all our work is solid, vital and growing. The Board is conducted without a farthing of charge for official expenses, and in your name and in that of the diocese I offer my cordial thanks to the Secretaries, Treasurers, and General Committee for their untiring and very able attention to our education affairs.

ROCHESTER DIOCESAN BOARD OF EDUCATION. 1881-84.

Total Income for Four Years.	Average Number of Annual Subscribers for Four Years.	Total Number of Offerories and Amount.	Departments now Inspected.	Increase in Departments.	Total Number of Children Examined.	Total Number Competing for Scholars' Prizes.	Expenditure for Four Years.
					Average for Four Years.	Average Number.	Average Amount Expended.
£. s.							£. s. d.
5,563 12†	309	170	521	11	270,000	3,633	3,853 14 1
..	£. s. d. 363 19 0	£. s. d. 943 12 6	67,500	908	£. s. d. 963 8 6

* We have the clear addition of 3976 school places accruing from this additional provision, to set against the loss of 579 places caused by the two surrenders at Woolwich.

† This includes a legacy of £1800.

Our Diocesan Branch of the Church of England Temperance Society maintains its place in the first rank of Diocesan branches in the kingdom. The numbers show a marked increase.

NUMBER OF MEMBERS.

Abstaining 1880.	Temper- ance 1880.	Total 1881.	Abstaining 1884.	Temper- ance 1884.	Increase Ab- stainers	Decrease Temper- ance.	Average Expenses 4 Years.
10,547	2,611	13,158	13,152	2,263	2,605	348	£783

N.B. In addition to the adults there are 18,161 *children* abstainers, making a total of 33,576.

While I regret the diminution in the number of our non-abstaining members, the increase in the abstaining is remarkable, and abundantly justifies our Temperance Sunday, with that grand opportunity for the counsels to temperance which it promotes, and for the annual income which it supplies. If our income is about as much as we are likely ever to receive, with our many other claims, it should always be understood that the work of our Temperance missionaries needs a steady contribution, and that the more vital our work is, the larger will our sense of necessity be. It is a dead limb that feels no hunger. The Council have resolved

to secure the services of a clergyman who shall give help at meetings during the week, with his Sundays at his own disposal. Give him your support.

Temperance legislation is not likely to flag, when the enfranchised and instructed millions appreciate the opportunity of assisting their representatives in Parliament with their own ideas on the general subject of Sunday Closing and Local Option. Still more will this be the case when the franchise is given to women—inevitable if not imminent. The only apprehension of thoughtful people then will be, that there may be a little danger of passionate and crude legislation too much in advance of public opinion, and roughly inconsistent with the legitimate freedom of individuals. In which case we may lose the persevering efforts of fifty years by the rashness of a single night.

Our carefully chosen missionaries are doing their difficult but practical work under the constant supervision of vigilant superintendents. Let no one be apprehensive about the firm resolution of the Council that the confidence and liberality of the diocese shall not be in this respect abused.

Our Diocesan Lay Helpers' Association more than holds its ground, numbering 86 lay readers, against 55 in 1880; 59 lay preachers, against 24 in 1880; and 337, against 310 lay workers enrolled in its body. Some of the work done by them is conspicuously useful. Many, however, are increasingly alive to the importance of some real test of the actual qualifications for teaching of lay readers and preachers. Mr.

Grundy's Winter weekday Greek Testament class, at the Wilberforce Mission House, now takes away all excuse for want of opportunity for self-preparation, perhaps may expel from a few the feeling frankly expressed by a young lay evangelist I remember to have read about, who said to a friend, counselling real preparation, "I hate study." Men who hate study are hardly qualified to teach. The subject of lay-ministration is increasingly occupying the attention of the Church, and has been much before Convocation. It should be clearly understood that the creation of a new office, such as that of sub-deacon (which on the whole I myself prefer), is not within the Church's present powers; and that the office of a permanent deacon, that is of one who will not expect to be admitted into the Priesthood, implies, according to the mind of Convocation, a lower standard of attainment, unpaid service, with detachment from profession or trade. Our Church folk at Rochester have been in the true van of the movement, when they acted on the conviction of an honest worker, quoted in my last Charge, who observed, "Miss, you will do nothing without our female brethren." I should like to preside in every rural deanery in the diocese over just such a noble and cheery army of workers as I meet every Advent in the Rochester Corn Exchange.

10. What are the true constituents of diocesan progress, so far as statistics can test it? These four, I think: Clergy; Buildings; Full Church Membership; Money.

As to Clergy, our ordinees have grown from 210 in

the years 1877-80 to 286 in 1881-84. The proportion of graduates is satisfactory.

ORDINATIONS. 1881-84.

No. of Ordinations.	Deacons.	Graduates.	King's College or London College of Divinity.	Priests.	Graduates.	King's College or London College of Divinity.	Total.
9	155	130	25	131	117	14	286

I may add that I have usually more applications for ordination than titles to offer.

During the same four years 23 Churches have been consecrated; and if the new church consecrated in February had been ready earlier (as we expected), we should have had a new church consecrated every other month during that time. This would be insignificant in such wealthy and stirring dioceses as London, Manchester and Ripon: in our narrow and poor area it means much. For the four previous years, six out of the 18 churches consecrated were private contributions; now we have only three such out of 23. It is not that our friends are forgetting us, but that the diocesan conscience is stirred. Soon we may discover that we have built them only just in time.

1881-84.

Churches con- erated 1881-4.	Districts assigned.	Erected by private bene- factions.	By public Con- tributions.	Churches en- larged and restored.
23	19	3	20	11

A comparison of our confirmees during the two periods is not complete, from the circumstance that in the first year of the first quaternion of years, there were only 7 confirmations with 679 confirmed. But to take two single years for comparison, the confirmees of 1878, when there was a large arrear, were 8022; those of 1884 were 11,110, showing an increase of 3088.

CONFIRMATIONS. 1881-84.

No.	Male.	Female.	Total.	Under 14.		Under 15.		Under 16.		Total under 16.
				M.	F.	M.	F.	M.	F.	
297	14,143	26,880	41,023	846	960	2698	3213	3076	4504	15,297

You will form your own judgment on the Financial Statement of our several diocesan societies, which immediately follows. Of course it includes the Ten Churches Fund. Contributions promised, but not fully paid, will come into the statistics of the next Charge. Unless St. Saviour's is taken in hand, we can hardly hope for such a large statement four years hence.

DIOCESAN FINANCES. RECEIPTS.

Object.	1878-80.	1881-84.	Total.
Diocesan Society	£28,188	£79,834	£107,572
Diocesan Board of Education }	£1,751	£3,812	£5,563
Diocesan Temperance Society }	£1,083	£2,877	£3,960
(a.) Diocesan Lay Helpers }	£213	£128	£341
(b.) Bishop's Charitable Donation Fund (Private.) }	£1,030	£282	£1,342
Total	£32,165	£86,933	£118,748

(a.) For this Fund I do not publicly solicit funds. The expenses are but small.

(b.) The larger amount under the years 1878-80 was swelled by one donation of £500 from a dear and munificent friend now in rest. There are always a few each year who kindly remember this fund; few know how helpful it is in ways and for objects not to be met otherwise.

In addition to these sums, we have to thank God for one sum of £30,000, given by an individual towards the augmentation of the incomes of the Bermondsey clergy; and for another sum of £5000, given by two parishioners towards the further endowment of Christ Church, Mitcham.

“The silver and the gold are Mine, saith the Lord.”

The schedule at the foot of this paragraph may throw additional light on the amount of vitality pervading our diocesan work. A Bishop may or may not answer his letters, but he cannot help receiving them. The letters of 1884 show an increase of 2206 over those of 1880. Our Diocesan Committees are attended with a punctuality which justifies the belief that our machinery is not likely to rust for want of co-operative administration. Interviews fluctuate in numbers; if they are helpful to the diocese, they are indispensable to me.

1881-84.

Total Letters received.	Total Committees.	Total Interviews.
32,946	266*	486

* A few of these are external to the diocese.

11. A brief survey of our territory, with a comprehensive glance at the activities of the last four years in church building and restoration and general development, shall finish this chapter.

In the Archdeaconry of Kingston, Crowhurst Church, famous by its enormous yew-tree, has been beautifully decorated and restored. The new church of Dormansland is built and consecrated. The liberal benefaction of a resident landowner has much aided its endowment, and the parsonage is in progress. In my next Charge I hope to tell you that the Collegiate Church of Ling-

field, almost as worthy of restoration as St. Saviour's, Southwark, is seriously taken in hand. Burstow Church has been delightfully restored; now only one church is left for the restorer's skill and the Church's effort in the Rural Deanery of Reigate. Horley Church and parish are an instance, if we wanted it, of the spiritual value of the restoration of a fabric. I have opened a mission chapel here, of which a layman takes efficient charge every Sunday night. St. Luke, Reigate, has been restored: the vicar who restored it rests from his labours. Nutfield has been restored, and the church at Blindley Heath has been enlarged and improved. Two new churches are projected at Richmond, but neither moves. The difficulties about one of them are very serious. Chipstead, the Iona of the diocese, has been very beautifully restored by a parishioner, in tender memory of one who was half his life. Caterham has been remarkable for Church activity. The beautiful district church (it will be quite beautiful when the tower is completed) of St. John the Evangelist was consecrated in 1882. The mother church has been enlarged by an additional aisle, and ornamented by an exquisite spire, which dignifies a beautiful neighbourhood, and peeps across at me here, constantly though silently asking when I am coming there again. At Godstone station the mission school-room has been usefully enlarged. St. Barnabas Church at Sutton is consecrated. When a new rector comes to the mother parish, I hope to see Christ Church district and church vigorously set on foot. Mr. Turner has the sympathy both of Bishop and of people. At Carshalton,

under their new rector, a mission chapel, not before it was wanted, is already set on foot ; and the interesting old church, which all love, and not all admire, may soon become the real ornament of one of the most picturesque spots in Surrey. The parish church of Hook has been rebuilt and consecrated. Merton has now a commodious mission chapel in charge of a clergyman who has gained invaluable experience in Bermondsey. At Streatham the three new churches I spoke of before are beginning to move, and the congregations are being gathered ready for them. The Memorial Church to Mr. Eardley in Emmanuel parish is already commenced. A fifth church is contemplated in Bedford Park. At Balham the Church of the Ascension has been built, consecrated, and filled without a penny taken from diocesan funds, and a new church in that neighbourhood is talked of, if a suitable district can be arranged. At Putney I have opened a new mission building of the right sort and in the right place. In a district taken out of St. Anne, Wandsworth, a new church is being vigorously promoted by the curate in charge, aided in his University career by the Bursary Fund initiated in the Deanery of Barnes seven years ago, and maintained there with unflagging perseverance. St. Faith, Wandsworth, one of the most imposing structures our Ten Churches Fund has produced, will soon group round itself vicarage and mission-room. In no part of the Diocese is Church-work more vital or growing than in our youngest Archdeaconry.

12. When we come to the Archdeaconry of South-

wark, we confront the tremendous poverty, the growing population, and the accumulating anxieties of London South of the Thames. In Penge a new church is rapidly approaching completion, to be fit for consecration in October. In East Dulwich Mr. Francis Peek has built, at his own cost, a new church of fine proportions and ample accommodation. I consecrated it on Trinity Sunday. St. Peter's is being completed at the entire charge of a neighbour on Sydenham Hill. The new church at Dulwich, contemplated under the new scheme for Dulwich College, will be proceeded with as soon as the funds are forthcoming. The Chaplain has it in hand. In Battersea the Ten Churches Fund has promoted, and I have consecrated, two new churches, All Saints and St. Andrew's; and for the third, St. Stephen's, the committee of the fund have promised £4000. The Vicar and Rural Dean of Battersea has, in the same period, invited me to dedicate St. Mary by the Park, and St. Luke, Battersea; to consecrate St. Mark and St. Michael. To meet the needs of quite a new population, an important new district is now being formed on the west of Altenburg Gardens, which will include St. Matthew's district, lately under the charge of Rev. Cornelius Witherby, and it is placed under the care of the Rev. F. H. Baring, younger son of the late Bishop of Durham, and once a missionary in the Punjaub. In the mother parish of Clapham, where the staff did admirable work during Mr. Bowyer's lamented absence, the mission chapel, opened by me some three years ago, has lately been enlarged. In Peckham, St. Mark's Church has been largely assisted by the Ten Churches

Fund, and consecrated. The proprietary church of St. Chrysostom has been consecrated, vested in the see, and is made into a parish. Newington is being cheered and regenerated by the three college missions that are come or are coming there; and twice it has been my good fortune to be summoned to St. Paul, Walworth, to open mission buildings, the first being a Nonconformist chapel, for which its proprietors had no further use; the second quite a new building of some architectural importance, both together furnishing additional accommodation for nearly 1200 people. In Salamanca, Lambeth, I have opened a useful mission room. In South Lambeth, the church of St. Barnabas has been greatly improved, and to his already considerable organisation at All Saints, Mr. Allen Edwards has added a chapel of ease. In Kennington Mr. Brooke, Vicar of St. John's, has voluntarily taken over from the charges of the Diocesan Society the St. Michael district, formerly in St. George, Camberwell, and in addition to a commodious mission chapel for the poor of the neighbourhood, which I was glad to be able to open, has erected an entire block of elementary Church schools. Probably schools are the surest way of winning this terribly degraded neighbourhood to Christ. In the mother parish of St. Mark I have opened with great satisfaction a commodious and much-needed mission room. In Southwark, I hope to see All Hallows completed, St. Saviour restored, St. Thomas removed. St. Mark, Horselydown, under an Act passed in 1884, has been re-united to the mother parish of St. John, from which it never ought to have been severed. The mother

church of Bermondsey, after a century of useful life, has been sensibly beautified and restored, and a mission chapel has been erected for the use of the working-class. Christ Church, Bermondsey, has been cleaned and ornamented. St. Augustine's has been completed, and a commodious vicarage erected hard by. The church of St. Luke has been promoted, and largely aided by the Ten Churches Fund. St. Katherine's Church in Rotherhithe, largely aided by the kind churchfolk of Chislehurst, is one of the happiest results of the same effort.

13. In the Archdeaconry of Rochester much good work has been done, and more is projected. In Deptford, St. Mark's Church has been entirely built by the Ten Churches Fund for a district taken out of St. Paul's. The new church projected at Hatcham is still in the air. Three new churches are being projected in the parish of Lewisham, and the mother church has been enlarged and restored, another eminent monument to Mr. Blomfield's genius. An important chapel of ease has been built and consecrated in the parish of St. Stephen. Last autumn I opened a striking and useful mission-room in Christ Church, Greenwich. The new church of St. John, Plumstead, has been consecrated, aided by the Ten Churches Fund. It has been expected for many years. A new district is contemplated out of St. Paul, Charlton; a new church should follow.

A mission chapel is greatly needed in a populous suburb of Northfleet; a site is the difficulty. The rector of St. Mary, Chatham, already meditates the restoration of his church. It must be a work of faith.

It seems only a few months since I opened with sincere thankfulness a practical mission building in a difficult corner of this parish. Frindsbury has been bravely restored, and is an ornament to the historical neighbourhood, looking down, though by no means in a supercilious spirit, on the Castle, and the Medway, and the Cathedral. An admirable coffee-house has been opened in St. Peter's, Rochester. At Gillingham a move forward is imminent. A large and very important artisan population has sprung up on the Chatham side of it, for which it is important to make immediate spiritual provision. We have purchased a picturesque and central site, large enough for church, parsonage, and mission-house, and it is hoped a missionary clergyman will be appointed by the Rochester Diocesan Society so soon as money is set free by churches already consecrated coming on for endowment by the Commissioners. This corner of the diocese, close to the Medway and the dockyard, has a curious interest in being the locality of a new and not much known sect called the Jezreelites, or "the New and Latter House of Israel." The founder of the sect, who died last March, styled himself James Jershom Jezreel, his real name being James White. He gave himself out to be the messenger of God, and claimed to receive direct revelations, which are contained in "The Flying Roll." They hold that Jesus died only for the salvation of those souls who have lived since Moses. He did not die for the salvation of the body, therefore not for Adam and those before Moses, who paid their penalty by death. For the salvation of the soul the Gospel is

sufficient; for that of the body the law must be added by the 144,000; therefore every member of the New and Latter House of Israel adds the law to the Gospel. After the rebellion in heaven, it was necessary to prove the just spirits, and to give those who did not withstand Satan an opportunity to repent. This is accomplished by the spirits receiving human bodies and souls. The just spirits who withstood Satan are now upon this earth, destined for natural immortal bodies, and will constitute the 144,000 twice told who will receive Christ when He comes to reign a thousand years. Every member of the House of Jezreel hopes to be of the 144,000 who will not die. The Jezreelites who die will be recognised and conversed with by the 144,000 alone. To them a higher state of spiritual bliss is awarded than to Gentile Christians, who have the spirits which did not withstand Satan in heaven, but not being rebellious, they were not cast out.

Important buildings are in course of erection on twenty acres of ground, and will cost £100,000. The Assembly Hall alone is to cost £25,000. Large sums of money are contributed from all parts of the world. There is a college, where boys and girls are taught, houses and shops have been purchased, and the community is not only religious, but, as with the Salvation Army in London, the Mormonites in Utah and elsewhere, trading on a large scale. Services are now conducted in an iron room, which is crammed; and no one who has been at the pains to read of this last melancholy heresy will wonder at the Vicar of Gillingham's anxiety to see the district supplied with

the antidote of the Church's teaching, and the help of her ministrations.*

Such is the plain, I hope not tiresome, account of four years more of Church work.

“If we have done well, and as befits the subject, it is what we desired; and if we have done ill, it is what we could attain unto.”

Anyhow, remember, that all real work is seed as well as harvest. As there approaches those of us who are on the slopes of the mountain towards the west, what Carlyle writes about as “that constantly advancing inevitability of death and judgment,” many of us are coming to see as we never saw so clearly in days of buoyancy and vigour, that if we make our works, our works are making us, us and our Heaven. “Travel, travel back into life. Take along with you this living earnestness; for earnestness alone makes life and eternity.”

* I am indebted to Rev. J. Thompson Phipps, the Assistant Chaplain to H.M.S. Prison, Chatham, for information about the House of Jezreel.



CHAPTER II.

QUESTIONS AND ANSWERS.

“The mere amount of a man’s intellectual power, or the mere degree of truth in a man’s doctrine, is never a complete test or assurance of the power he will have over other men. If you really want to help your fellow-men, you must not merely have in you what would do them good if they should take it from you, but you must be such a man that they can take it from you.”—
Rev. PHILLIPS BROOKS, D.D.

14. WHEN I issued a schedule of questions to you in the spring, I felt assured you would permit me thus to take counsel with you over the common problems of our great duty.

In a few cases, through, I fear, want of perspicacity in my questions, to statistics of finance and even of Sunday School work (which have not unfrequently been quite omitted), the answers given have not been exact enough to answer any useful purpose of publication. For the greater part of the returns, which I am sure must have involved much real labour, I am sincerely grateful; and if in some of the answers I have observed traces of an incisive humour, probably they made the task of writing less irksome to you—certainly they made the duty of reading more agreeable to me.*

* Twelve returns are not forthcoming at all.

15. The clergy do not give so gloomy a report of the depreciation of their professional incomes as the midland or eastern dioceses might be expected to afford; but they are not too cheerful. The corn average is annually sinking; is it at its lowest? Some portions of glebe have lately been selling well, but for reasons of personal convenience to the purchasers. In thirty-six parishes there has been an increase of income, in seventy-one a diminution. There is no serious foreboding, except in the heart of South London, about the cessation of seat-rents. The extraordinary tithe is sure to be brought up again before Parliament, and there is an invidious side to it. The controversy must be conducted with prudence.

Parishes giving returns.	No. of glebe houses.	Total amount of insurance.	Conse- crated churches and chapels.	Total amount of insurance.	Total amount of insurance of churches and glebe houses.
299	201	£339,870	335	£1,598,815	£1,938,685

16. The Table above indicates the number of churches and glebe-houses insured in the diocese, and the amount of the insurances. It would take a good deal of money to buy these back, if we should ever be invited to do so; and it is a very grim humour, which on the one hand threatens us with a disendowment, which would not permit us to retain glebe-houses and places of

worship, and on the other hand scourges us for a gloomy unbelief in preferring to continue to possess them. In some instances the amount of insurance, especially for Church fabrics, is much less than it ought to be. Will you consider this?

17. With respect to your *Communion Plate*, let me urge two matters. Never suffer any portion of it to be sold, without special permission from me. For what may seem old and battered and past use may be an antiquarian relic of great value. Then I am not quite clear that the custody in which it is kept is always of the safest. The dwelling-house, either of the incumbent or of one of the churchwardens, is best.

18. The *Diocesan Directory*, under Mr. Grundy's management, pays its way, and is an increasingly interesting record of Diocesan progress. Moreover it is accurate. I wish I could be as cheerful about the *Chronicle*. For four years, with a perseverance that deserves a better reward, we have trimmed the sails, altered the course, improved the shape, and strengthened the crew of our little schooner. Still her keel grinds on the shingle, still she cannot push herself out to sea. This year I have taken some personal trouble with it (having had unusual leisure); yet in vain. The circulation has indeed gone up from 400 to 600; but there must be a sale of 800 for a financial success. Nevertheless the committee would try again, unwilling to make a derelict of it. Will you encourage us?

19. To one question of a business character answers

were returned singular for their uniformity. "Have you experience to justify an opinion as to the probability of a sufficient maintenance for the incumbent supplied from the offertory alone?" Four incumbents have expressed a hope favourable to such an idea; the vast majority have given an emphatic opinion to the contrary. Even in parishes where a better state of things might have been looked for there is occasionally found a difficulty in raising church expenses. There are 58 such parishes in the diocese. Surely it would be a hazardous step just now gratuitously to throw the maintenance of the clergyman entirely on the voluntary system. The truth, as I showed in my Primary Charge, is that the conscience of the entire Christian community needs to be educated and stimulated in the duty of giving a regular amount of their income to God; moreover it has yet to be proved that larger sums are obtained for religious and charitable purposes by a weekly offertory, than by the old-fashioned monthly collections. Three things I ask leave here to observe on this subject of giving, made very clear to me from long experience. One is, that the gifts of a congregation will always very much depend on the preaching and example of the clergyman. If he is a truly spiritual teacher, who proclaims the Person, and the work, and the love, and the glory of Christ, as the substance and foundation of his teaching, there will be no lack of willing givers, no baseness of meagre gifts. Then it too often happens that where people have had everything in the way of church building done for them, and thereby have been under no happy discipline of sacrifice and effort, if they

have gained in one way they may have lost in another. It may prove far harder to persuade them into habits of liberal giving, than if they had had to raise their own building from the very ground. With all our vaunted liberality for philanthropic and religious objects, we Church people are still behind the Wesleyans in the regularity and proportion of our almsgiving; and were all the charitable folk in England, whose names are in every collecting list, and of whose munificence persons who never give a farthing get an unjust share of credit, to be gathered together into one place to be counted, they might easily be packed into Westminster Hall.

20. The returns inform me that in several instances a second Holy Table has been placed in a church without authority from my Court. This irregularity must not be repeated, and in every such case application must be made for a faculty to justify the retention of it. The late respected Incumbent of the Ascension, Lavender Hill, took the proper course in such a matter of applying to the Court for a faculty, and after the usual legal process he obtained one. No doubt a second Holy Table is an innovation, but there are already many innovations. We all have been guilty of them in turn, and there are likely to be more. Those who think them Roman must settle it with the great Scottish Church of John Knox, which for three centuries has celebrated the Eucharistic feast at several tables, entirely unconscious of doctrinal error. As a matter of fact, there is no doctrine involved in the

matter at all, which Bishop Bickersteth clearly understood when he sanctioned one in a side aisle of Halifax Parish Church, where I have myself seen it. It is a simple question of additional accommodation. Where the three conditions of economy, convenience, and devotion are proved to be combined, no objection will be made by me to the granting of a faculty. In every case the petition for it must be signed by the incumbent and churchwardens, and the feelings of the parishioners ascertained in public vestry. Greatly, however, I deprecate the application for a second Table without solid cause.

21. On the passing of the Burial Law Amendments Act in 1881, in a letter to the Archdeacon of Rochester and St. Albans I used these words: "If we give them a chance of showing it we shall soon find out that Non-conformist ministers can be Christians and gentlemen too in the exercise of their new rights. When Monica was dying, she said to her son, 'Bury me where thou wilt, for nowhere am I far from God.' If we of the English Church can catch with any adequacy the spirit of these words, and act them out into all their width and fulness, though we have lost something, we shall gain more." That language of hope has been amply justified. In reply to the question (affecting 70 parishes) — "Have you met with any difficulties about the solemnisation of funerals in your Churchyard since the passing of the Burial Amendments Act of 1880?" not a single difficulty has been alleged. There has been peace over the grave, as well as within it. To

my intention, then expressed, of consecrating additional graveyards, when invited to do so, I have adhered. There have been nine such consecrations.

22. The question, "Do you ever meet with objections about the shape and limits of our present diocese," has been answered variously, but with this reply vastly preponderating, "The people know nothing about the matter." Those on the borders, whether towards Canterbury or Winchester, feel somewhat lonely; but, whatever our boundaries might be, some must find themselves distant from the centre. Perhaps when the next census is taken, and the population of the diocese—which increases in South London alone at the annual rate of 30,000—has turned its two millions, a readjustment of boundaries may be required.

23. To one more question—"Does the Church of England appear to you to be fairly holding her own among you?" but one answer is given. It is decidedly in the affirmative. A suitable hopefulness is the reward of diligence, and the child of prayer. It is not, however, clear to me that in all our parishes this cheerfulness is quite justified.

Still less confident am I that our lay brethren, unimpeachable as their attachment to the English Church may be, would everywhere give their voices for that hopeful verdict. At a critical period of the Church's history, the people we have to win (by no means all of them Epicureans) are the neutral folk. They may or may not have abstract ideas on Church government, many old and tender associations, close personal interests, much spiritual enthusiasm; but they

observe conduct, value power, and feel wrongs. Gentlefolk in country villages, who have found their clergyman at once impracticable and irremovable, may have something to say soon about the tremendous trust and the accumulating mischiefs inherent in the freehold nature of a benefice under our English Church law. Other people besides squires are quickly coming to the conclusion that the right of one man to neglect some of his parishioners, to annoy others, and perhaps to scandalise all, so long as he can possibly hold his benefice, must very soon have some limitation assigned to it, if the Church is to continue as she is. It has been well said that "there is nothing on earth that has such power to destroy Christian life as a society of men who bear the name of Christ without manifesting His spirit and life." Should such a society ever in any way come to be identified with even a small minority of the English clergy, the salt would indeed have lost its saltness, and the sooner it is cast out the better for the Church of God.

24. Only on one more question would I write a few words, tender and respectful. Question 5 is one of a technical character, and legally necessary, touching your physical capacity for discharging the duties of your office. Some personal experience on this subject is my claim for alluding to it. When the dial-plate of a man's life points to sixty, it is his duty as well as his wisdom to be often considering with himself which of the duties proposed to him come first, which second, which even nowhere. He has also to learn, and with quiet cheerfulness, that as we cross the watershed of

life, and come down with our face to the setting sun, our last years need not be the least fruitful in mellow and yet inspiring activity, in serene and wide-hearted kindness, if we will but look to the quality of our work even more than to the quantity; if we will practise self-denial and husband strength. Indeed, I have often thought within myself that I should like to pass a law to compel men of mature years to take a year's vacation when they have reached the Divide of life. It would be the best economy both for themselves and their people. It would make a pleasant break in perhaps a jaded and monotonous past. It would enable them, with restored strength and freshened interest to take up their suspended burden. As I sit and think of you, dear brethren, how many there are of you whom I could gladly and gratefully dismiss for such an Indian summer; and if you have worked well and bravely, your people, so far from grudging you your repose, might even help you to go, and would "wish you good luck in the Name of the Lord," perhaps consoled by the prospect of a little change for themselves. Yet who will be wise enough even to begin to think of it as possible, and so release Nature from her stern and yet merciful obligation of presently forcing him to take it in a rather abrupt and inconvenient fashion? As Carlyle says, "A man must not only be able to work, but to give over working."

"Is it for nothing we grow old and weak,
We whom God loves? When pain ends, gain ends too."

ODD STATISTICS.

[It does not seem necessary to give precisely the same kind of statistics this time as last, except where returns of a sufficiently exact nature make comparison possible. Thus statistics of Church accommodation and services and schools are not repeated.]

CHURCH WORK (1).

Number of Parishes.	Total of Church Workers.	Reading Rooms for Working Men.	Winter Concerts for Working Men.	District Visitors.	Choirs.
(80)	(80)	(80)	(80)	(80)	(80)
291	17,749	81	176	2435	6299
(84)	(84)	(84)	(84)	(84)	(84)
298	20,175	125	231	3055	7322

CHURCH WORK (2).

Baptisms.	Marriages.	Services for Children.	Scope for Deaconesses	Bible Classes. Number.
(80)	(80)	(80)	in 104 Parishes.	(80)
31,468	9,977	195		4035
(84)	(84)	(84)	Parishes.	(84)
34,092	10,952	221		4931

All of you must be seriously thinking over that threatened disendowment of the Church, which her foes will undoubtedly force on, whenever it suits them

to do so. To some of you the suspense of a prolonged agitation may seem almost a graver mischief than the most humbling defeat. The inevitable paralysis of much important effort, through the uncertainty generated by an impending revolution, the grievous diverting of the energies of the clergy from pastoral and spiritual activities to matters of defence, organisation, and money, the growing fermentation of suspicion and even rancour between those who claim to retain endowments inherited from their forefathers, and those who desire to alienate them for civil objects, may prove to be far worse evils than the most naked poverty—will be nevertheless evils which may even prove blessings, if they persuade us to salutary reforms, and stir us to increased devotion.

To words I have already addressed to the representative laity of the diocese I will not add more here, if for no better reason than that there is a possible risk of talking ourselves into a panic, with an inevitable loss of dignity in yielding to it. The Church has never yet cared to stir herself, either to know or use her full strength, and her enemies guess still less of it. If we clergymen must grasp the sword as well as the trowel, be it so. Some of us are more in love with the trowel, and have had more experience in using it. But, come what may, the building of the walls of our Zion shall still go on—cheerily go on; and to use the trowel with unflagging diligence may prove the true secret of keeping the sword in its scabbard.

“The question is not, What *wages* hadst thou for thy work? but *How* was thy work done?”

CHAPTER III.

DEVELOPMENTS.

“ We think that we are to do great things by help of iron bars and perspiration. Alas! we shall do nothing that way, but lose some pounds of our own weight.”—RUSKIN.

25. To the question, “ Have you any suggestions to make as to further organization for the diocese ? ” “ No ” was almost invariably written, and with a decisive pen. I am not surprised. It does not follow from this that existing organization is not capable of further, even inevitable, development, or that we need be reluctant to push enterprises, to which the assent of the diocese in council has been given. Again and again we have passed admirable resolutions in favour of taking up as a diocese middle-class school education, but so far we have debated, and decided, and stood still. Cannot we do something more than talk ? A resolution of Canon Burrows, to the effect that middle-class schools should be included in the area of the Board’s operations, was carried in the summer, and a committee of the Board is now considering how effect can best be given to it. Of course it cannot be carried out in any effective way without a good deal of permanent labour and a Capital Fund. This Capital Fund would be wanted for loans

to start and furnish schools, the loans repayable with or without interest, in instalments running over not more than five years. As one school was started and made independent we should take up another, feeling our way and securing our ground, and we should win back from one class of the population what we had been compelled to surrender in another. If the Board should feel justified in using Mr. Arthur Witherby's legacy of £1800 as a basis for this fund, surely we might be able, without any frantic convulsion of effort, to raise it—if even by loan—to a serviceable sum; though never to be entrenched upon for donations at moments when emotion prevails over judgment! I cannot resist the conviction that if that munificent and far-seeing churchman, to whose anonymous munificence we owe the sum of £5000 which made the St. Saviour's scheme practicable, and whose deep interest in Church schools all over the metropolitan area is well known, could have been consulted on the question, it would have won his instant approval and his liberal support. As probably no special effort will be made during the coming year, the Ten Churches Fund being completed, and St. Saviour's restoration being immature, I do not know why we should not make an effort for the development of our Education Board. It has never yet received its share of diocesan support; now may be its opportunity.

Much, however, must depend on the appointment of the new Assistant-Diocesan Inspector, as well as on the forthcoming report of the Committee.

ROCHESTER DIOCESAN BOARD OF EDUCATION, 1884. Schedule A.

Departments Visited.	Number on Books.	Average Attendance.	Present at Examination.	Children altogether withdrawn.	Children partially withdrawn.
521	75,976	59,258	67,800	70	296 <i>i.e.</i> from Prayer-book or Catechism.

ROCHESTER DIOCESAN BOARD OF EDUCATION, 1884. Schedule B.

Departments Visited.	Very good.	Good.	Moderate.	Pupils being Examined for Prizes.	Scholars Examined for Prizes.	Total.
				1885.	1885.	1885.
521	135	258	128	492	1,079	1,571

26. The Diocesan Conference, after two important discussions, requested me, at its last session, to take steps for founding a Sisterhood and a Deaconess institution for the diocese. It did not seem to me expedient to launch both schemes together. Not only might it have proved impossible to find funds for starting two cognate institutions at once, but I should have regretted even the appearance of encouraging the idea that they were in any way to be regarded as rival agencies. Already we have the Clewer and Wantage sisterhoods working among us, as well as one which has laboured with great devotion and perseverance in the parish of

St. Peter, Vauxhall, under the care of Mr. Herbert. On the whole I feel it best to set first to work with a diocesan institution for Deaconesses, and I shall not be sorry that we are likely to have the benefit of the Report of the Upper House of Convocation on a most important subject, before we deal with the Sisterhood. No subject presses more than this; none is more potent with great issues for the Church; none will less brook delay; none so imperatively calls for wide-heartedness and courage. Our Deaconess Council is formed, our locality chosen,* a sparse sum of money contributed, and, I could have written a month ago, our Head Deaconess is ready to begin. It has pleased God, however, to take Miss Martin away, when she had been just long enough known to us for us thoroughly to appreciate her capacity and goodness. The hope of this work gilded the last months of her life with a buoyant though serene happiness. Our conviction must be that there has been a Divine purpose for us too in this delay; our faith that there is some one else of whom God knows, quietly waiting to be summoned. It is our wish to train our deaconesses to do everything that sisters can do, so no loss need accrue from the temporary suspension of one of our schemes. The devotional life of the home will be tenderly and soberly nurtured, for, please God, it shall not be true of our deaconesses what has been by some one said in contrast

* Only £300 has been given by the diocese, barely half of what is required to justify a prudent Council in sanctioning our commencement of the work. The Treasurer is Lieut.-Col. Geary, R.A., Old Charlton, S.E.

of sisterhood with deaconess work: "a sister is; a deaconess does." May ours both be and do. As shown in a previous schedule, 106 incumbents have stated in their returns that they have scope for deaconess work in their parishes. Of these not an inconsiderable number are hopeful about being able to maintain one. So far the action of the Conference is abundantly justified. But it is one thing to vote a new institution, another to maintain it. It seems generally admitted that two years is the normal period for efficient training, and that the second year tests the probationer's vocation for the work. It is also certain that suitable persons are likely to offer themselves without means to pay for their training, and there would be the dilemma of losing valuable service or running the institution into bankruptcy. We hope to begin with six probationers. It will be a privilege for me to become responsible for the training of one probationer for two years, who I should prefer to be a clergyman's daughter resident in the diocese. If the maintenance of two others could be guaranteed in the same way (the expense is £40 a year), we should be relieved of some financial anxiety. The institution is so eminently essential to our populous diocese that I hope the clergy will consent to fall in with a proposal which the rural deans considered with favour both last and this summer, that once in three years they should give an offertory for the "Deaconess Home." It may be well also to organize a series of drawing-room meetings, to enlist associates and probationers, and to win friends. I expect your sympathy, I claim your support, I am assured of your prayers.

27. The subject of Clergy Pensions was referred to a committee of the last Conference, and a report was made on it. The committee is re-appointed, and I trust the diocese may be able to take action when the final scheme is before us. An actuary's sanction of course is indispensable to any scheme. Much ought to be done in favour of opportune resignations, and thereby further public edification, if anything is found practicable. The laity may be expected substantially to contribute to it; the clergy will justify their doing so by accepting it for themselves. My own best and heartiest sympathy will go with it. It has been far too long delayed.

28. The question of a body of Diocesan Preachers will, I hope, be considered by the Spiritual Aid Committee before the next meeting of Conference. It greatly recommends itself to my judgment, for it ought to stimulate pastoral activity, encourage the parochial clergy, exhilarate the preacher, and edify the flock. It need involve no liability beyond the travelling expenses; it confers just that kind of service which carries with it its own reward.

29. Let me now press on your attention a few other matters worthy of more diocesan support. The Diocesan Society is utterly unable to aid with curates' stipends; consequently we rely for that indispensable support on two invaluable Church societies. The Church Pastoral Society is making us thirty-one grants for curates, to the value of £2290, and eleven for lay agents, of the value of £720—a total of £3010, aiding thereby a total population of 287,880. Five fresh

applications wait for enlarged funds. The Additional Curates Society makes us thirty-seven grants to thirty-six parishes, amounting to £2300, and seven grants under Rule 6 to seven parishes, amounting to £475, representing a total of forty-four grants, in money value £2775, for a population of 370,665. Here twelve applications are still unaided. How grateful the diocese ought to be for this help, and, may I add, what a true service is rendered to the entire body, when the incumbent of an opulent parish lends his pulpit for their claims! Mr. Meek Clark, Vicar of St. Stephen's, South Dulwich, permits me to plead the cause of the Additional Curates Society in his church in December. Will any one propose his for the Pastoral Aid Society? These, further, are the main points of the claim. As past generations have endowed the beneficed clergy, so the present should aid the unbeneficed with movable endowments, which can follow the shifting population. It is really a *lay* question; and yet at present more than 40 per cent. of all stipends paid to curates comes out of the pockets of the clergy. It is in the interest of the diocese that for this object the richer parishes should associate with the poorer through these foster-mothers of the Church.

30. The Charity for the Relief of Poor Clergymen, their Widows and Children, within the Archdeaconry of Rochester, requires and deserves further support. Perhaps it is one which has a strong ground of appeal too, with the clergy as well as the laity. On examining the list of subscribers, I observe no aid coming from sixteen parishes in the Rural Deanery of Rochester,

none from fourteen in that of Cobham, none from fourteen in that of Woolwich, none from ten in that of Gravesend, only one (which is, I am sure, a pure oversight) from the important deanery of Greenwich, not one from Deptford. The Treasurer—Rev. H. B. Stevens, Vicar of Darenth, near Dartford—will give information and receive subscriptions.

31. Many of the Surrey clergy are familiar with the admirable and successful Middle Class School for Boys at Cranleigh, in Surrey. A school of a similar kind for girls is about to be opened at Bramley, and although no insignificant words of mine can possibly add weight to the testimony of the venerated Bishop of Winchester to the importance of such a school, being asked I willingly give them. Exact knowledge, religious training, and refined manners in the girls of the rising generation are of indispensable value to the future of the English people. All these advantages the scholars in the now projected school, which I would recommend to the Church folks in our division of Surrey, are quite sure to receive. If by any effort of hers in modern times the Church of England has earned the respect and gratitude of the nation, it has been by her exertions for elementary education. Her duty as well as her interests are quite as vitally affected by her efforts for the middle class.

“A creed which is to command our allegiance must be in harmony with the existing facts of life—must explain them, control them, animate them.”—PRINCIPAL WACE.

CHAPTER IV.

THE PEOPLE.

“What is needed in the world—is a certain general permanent force of compassion, humanity’s standing self pity, as an elementary ingredient of our social atmosphere, if we are to live in it at all.”

32. PERHAPS the surest ground of hope for a real moral progress in all classes of the community, is the deepened apprehension by the Church that her efforts for the community must be over body as well as soul, also in her very solemn appreciation of the worth both to God and man of the commonest human life. No one would deny that in her rural parishes the Church has watched over the homes and families of the peasantry with a kindly, almost a parental care; or that the closed parsonage and the silenced church bells would be to many an English village an irreparable loss both of example and kindness. It is not so easy in the great centres of population either to reach the individual, or to make the efforts of the most complete organisation much felt, or to ameliorate the hardships and temptations of a working man’s lot in any appreciable way. But there are certain principles and methods of action (by some of us recognised long ago,

by the public at large regarded as an important discovery) which lie at the very root of a permanent elevation of the people. The dwelling lies at the foundation of health, self-respect, and virtue. If a man makes the house, the house makes the man. There is no need to remind you what the domestic circumstances of the labouring class are in many districts of South London. I thought St. Giles's had taught me a good deal, about which an old man once said to a little girl, "If you want to be sure there is no God, you have only to look round you in St. Giles's." But I am not sure if I did not think All Hallows, Southwark, worse when Mr. Berkeley took me round it just two years ago. No efforts we clergy can make, whether in church or school, can be of more than infinitesimal value, so long as whole families herd together like swine in a sty, and the very rudiments of decency are impossible. Lord Salisbury's recent Bill aimed at two tremendous evils—the bad drainage and overcrowding. The unfortunate excision of the clause which made landlords responsible for the sanitary condition of unfurnished houses, vitally impaired the Bill. It was not Lord Salisbury's fault.

33. But home is planted by the parents, if it is filled by the children. Much of the detestable, and I fear hardly exaggerated evil which has lately been brought to light results from the incredible negligence and selfishness of parents. There are noble exceptions. When at St. Giles's, I came across a working man who himself told me that he paid nine shillings a week rent to ensure two rooms, for himself and his children. He

added, "It costs me my beer." What I should like to do (and I will do it, if the clergy will encourage me), is to appoint a Sunday, in the course of next year, to be a Parents' Sunday (should it be Whit Sunday?), when from every pulpit in the diocese the burning words of tender and godly men shall impress on their congregations the solemn joy, the awful privilege, the tremendous responsibility of God's gift of children, as well the paramount duty of parents in vigilantly, wisely guiding them as to the books they read, the friends they make, the profession they choose, the diversions they enjoy. Of course (where practicable) there should be an offertory, and I cannot conceive a more fitting object than our Diocesan Education Board.

34. Here I must introduce a few careful words on a most difficult subject—the promotion of purity by *public* and *organised* methods. Greatly I deprecate open addresses to men by others than men. Of course every rule has its exception. Let women deal with women. We shall all do well to remember what has been written of a great Italian saint, that "if he had to speak of anything connected with sins against purity, his words were so chosen that they conveyed, without unveiling, his meaning, and evil seemed on his lips to lose its nature." This is a rare gift. Those who do not feel to possess it are hardly called to a duty for which it is indispensable. Our instincts in this matter err most safely on the fastidious side. For to warn is sometimes to suggest. The tempter is ever vigilant. Nature is stirred, details are full of poison. Two possible dangers fill me with unspeakable horror.

One is, that this subject should be constantly dangled before the minds of young men and boys, until the air of the sewers percolates their entire system. A good cricket club would be far more to the purpose, with occasionally a careful sermon on the body as the Temple of God. No thought, no truth will prove so inspiring, so solemnising as this. The other danger is that young unmarried girls should be encouraged to think it their duty to undertake the rescue and supervision of their fallen sisters, and to hear, perhaps to repeat tales of wickedness, which no personal experience can have enabled them to mitigate, and which even to know (sometimes, alas! never to forget) soils the whiteness of the soul. There are some whom God calls to it—noble, almost divine women, before whom we might gratefully stand bareheaded, for the reverence we feel to them for their redeeming and sisterly pity. Our prayers follow them, our ungrudged, though wondering respect. But not all women, assuredly not girls, are summoned to it; so do not sanction, but firmly deprecate it, and you will have the parents on your side.

Our Diocesan Branch of the Church of England Purity Society, which I was invited to form at the last session of Conference, I have for the present placed under the charge of the Rural Deans. With the less anxiety can I postpone Diocesan effort in more detail, because of the network of individual and defensive, and also remedial activities, spreading itself, and augmenting in an ever-growing organisation over our entire area, by means of the Girls' Friendly and

Young Women's Help Societies.* I bless God for them both. They supplement and complete each other while working on an independent basis.

35. Recreation for the people cannot absorb us, but it should interest us; and where they see that we care for their secular life, they become the better disposed to appreciate our spiritual offices. Two things I would suggest, as something to begin with. Give them music all the year round. On summer evenings try to find some open space, where you can hire a band, and provide seats, and ask your people to come as your guests, say from 7 to 10 on a Saturday evening. Lord Brabazon, one of the truest friends London artisans possess, is making this increasingly practicable by his admirable movement in favour of open spaces and playgrounds for the people. The hire of chairs and programmes will go a long way towards the expense, and people who are reluctant to give for religious objects will often be ready to assist this one. Ask Mr. Alexander, of St. Paul's, Walworth, how he has prospered with his summer evening concerts this year. In the winter they must be held in-doors. For nothing so elevates, soothes, recreates as music does.

"If when in cheerless wanderings dull and cold
A sense of human kindness hath found us,
We seem to have around us
An atmosphere all gold."—CLOUGH.

* It sounds incredible, but one of our suburban incumbents, living within gunshot of Brixton Rise, in answer to the question as to his knowledge of "G. F. S.," did not know what I meant by the expression. The most energetic and irresistible of all our diocesan activities had not found him out. Probably he will know soon.

We have some capital choirs in South London now, and they will readily assist if kindly invited. The amateur concerts given by ladies and gentlemen from the other side of the town, to which I alluded in my last Charge, have been continued, and with the happiest results. The other matter in which we, alas, are wofully behind our Transatlantic kinsfolk is the matter of Free Libraries. In Boston, Massachusetts, I saw some years ago a free library which filled me with envy for London, and it is constantly used by the people it is meant for. In London the vestries inflexibly decline to put the Free Libraries Act into force, deterred by heavy rates, sceptical of the desire of the people to have them, conscious, it may be, that the effort is at present premature. The only persons whom they might hurt would be our friends the publicans. The money they would cost would soon be saved, and it would earn an interest of its own in the result it must eventually produce. If the clergy will stir in the matter it may presently be done. Vicious literature is on the increase.

36. Institutes for *youths* of both sexes are perhaps of even greater necessity than for men. As a matter of fact the streets are in many cases, both in winter and summer, the only possible place for air and exercise. Institutes or guilds, where there is society, a library, innocent games, and simple refreshments sold at cost price, are often, so far as protection from evil is included in the word, the very salvation of the young. I am not unconscious of the financial difficulty, and I do not in the least wish my brethren to hamper themselves with self-made anxieties. But in most parishes there are

laymen who are friendly, business-like, and in hearty sympathy with an object like this. Paley has well written—the passage applies to entertainments as well as to other things—“Few will ever be found to attempt alterations but men of more spirit than prudence, of more sincerity than caution, of warm, eager, impetuous tempers. If we are to wait for improvement till the cool, the calm, the discreet part of mankind begins it, I will venture to pronounce that (without His interposition with whom nothing is impossible) we may remain as we are till the renovation of all things.” The young clergy sometimes startle their elder brethren with experiments and efforts in this direction. Let us beware how we discourage them merely because we could not make them ourselves. Depend upon it that sociableness with the working classes is a prime duty. We must make it plain, even at a little risk, that we value their friendship, and that we should like to be acquainted with them. That will be the way, the only way, of making them one with us. [A gentleman never patronises.]

Do you remember Sir Henry Taylor's pathetic lines :

“Look round about on this (once) populous town ;
 Not one of those innumerable house tops
 But hides some spectral form of misery,
 Some peevish, pining child, and moaning mother,
 Some aged man that in his dotage scolds,
 Not knowing why he hungers, some cold corse,
 That lies unstraightened, where the spirit left it.”

PHILIP VAN ARTEVELDE.

Human folk claim sympathy for all their life, need help for all their necessities. To bring a smile into

a sad face, to provoke a laugh from a morose nature, to tempt people to forget their troubles, if only for an hour, is often to give a cup of cold water, that shall not lose its reward.

37. As to the most effectual ways of attracting working folk to Divine worship, and the kind of service they prefer when they come there, the popularity or unpopularity of much ritual, the legitimacy of evangelistic effort, and the permanent results of parochial missions, we all think we have something to say. We differ, and differ widely, and with good cause for differing. The plain truth is that "the people" is a large expression; that the working class contains in it every possible variety of cultivation, prejudice, taste, and association; that a clergyman is very apt to give what he can give and do best, is equally apt to suppose that what is agreeable to him is helpful to others. As Pascal quaintly says, "Our own interest is a wonderful instrument for putting out our eyes in a pleasant way." Those who affirm that what the working class prefer is our sober beautiful liturgy, and those who affirm that they do not understand it; those who say they like ritual, and those who say that they cannot abide it; those who fear to scare them by evangelistic effort, and those who think it the only way of winning them; those who claim the Church's authority, and adopt her standards as the true way of getting and keeping them; those who deliberately efface the Church in their methods and teaching, saying that the first thing to do is to make a man a Christian, the second is (at a long interval) to make him a Churchman—all claim to have

something to say for themselves, all maintain their theories from their own experience, all are casting their net into a fathomless sea with all sorts of fish in it, all are right, none exclusively right. What we need (to borrow a phrase of Sir Henry Taylor's) "is force combined with circumspection."

"The perpetual tendency of religion is to become either a mere philosophy, or a mere popular tradition—and who shall say which is the worst evil? Either when the Church forgets that its first work is to seek the lost and preach the Gospel to the poor; or when it seeks *only*, and *by any means*, to establish an influence which it intends to be salutary over the multitudes or the ignorant—it is in danger of becoming such a religion as *can only* be held or conceived of by the few who are able to investigate or study; or, on the other hand, of sinking to the degradation of a popular faith, which can check unchastity but cannot prevent murder."*

38. Not for one moment would I deny or even extenuate the actual inconveniences, and the possible hindrances that may result from evangelistic services undertaken lightly, done rashly, repeated unwisely, followed up negligently. They do interfere with the regular parochial system; they do unsettle some people permanently; they do make others discontented with the Church's quiet and sober ways. Some who are stirred grow colder than ever afterwards; some who have a fervour of conversion scandalise the Church and wound

* All this sermon of the Dean of St. Paul's on the Twofold Debt of the Clergy deserves reading—'Human Life and its Conditions,' p. 143.

their own souls by presently falling away. But some of these results do not so much matter in the light of what compensates for them; others are in the nature of things, and we must be prepared for them, unless we never mean to make any special efforts for Christ. Some indicate an actual gain, others are incidental to all activities and ventures of the Church's enthusiasm. In truth, it is the law of all mission work, whoever conducts it, whether within or without the Church, that the first excitement must evaporate; it is not therefore of necessity wasted, or insincere. Also observe that if the usual result of such work should be found to be, as I confess I have almost always found it, rather a quickening and deepening of the spiritual life of godly people, than the calling in in large numbers of people outside the Church's reach into the enjoyment of her ordinances, and the confession of her Lord, all it means is, that this is the wise way in which it pleases God to bless and own and deepen her work. The clergy of South London are stirring to mission work. Who would daunt them? who would not rather cheer their hearts and strengthen their hands? Over-much fastidiousness paralyzes us in the end for any real effort. We wait; we think; we weigh. The opportunities pass and life is gone. In Bermondsey, this spring, solid work was done. It was a great disappointment to me not to be permitted personally to help it. Lambeth, Newington, Kennington, Balham, and Woolwich are arranging for a mission next Lent. If I obey distinct medical advice (as a precaution against a chronic disorder) I fear that a voyage to a warmer climate may compel my absence

again. You will not grudge me time enough for getting quite well.

39. The "Free and Open Church Movement"* is, I believe, attracting increased attention. It is already in some neighbourhoods seriously affecting the income derived from seat rents, and has a way of being infectious. Its idea is magnificent, and when I remind you that of our ten new churches eight are altogether free and unappropriated, no one will justly say that the idea of a parish church free and open to all alike has been ignored by the promoters of the fund. But two matters want looking at, both even with anxiety. Elsewhere I have indicated the opinions of almost all the incumbents of the diocese as to the imprudence of relying on offertories alone for the maintenance of the clergy. In this view, how unwise it might be to make a gratuitous crusade against seat rents. It is further alleged that the congregations in free and open churches are apt to be much more fluctuating than in seat-rented; that there is not the same personal help to the clergyman, nor association with the parish; and that we should be careful not to permit to grow up unchecked or unadmonished a perilous habit of wandering from one church to another to compare preachers, to criticise music, to admire building, even to avoid offertories, not always to hear truth and to worship God.

I observe in many of your replies a preponderance

* On the whole subject of the Evangelisation of the Masses, I recommend to your attention the Report of a Joint Committee of the Canterbury Convocation on 'The Spiritual Needs of the Masses of the People,' to be bought at the National Society's depository.

of preference for the principle of appropriation, even where the seats in other respects are absolutely free.

40. In my Primary Charge, I offered my younger brethren some counsels on Preaching. Let me add only a few words on a subject which deserves many. Do not readily give in to what is often only a worldly cry for short sermons. You need a great deal more experience than you can claim now, for making a fifteen minutes' sermon that shall be really useful. Either so much will be compressed into it, that it will become loaded and obscure; or (what is, perhaps, more likely) so little will go into it, that it will be impossible to endure it. You are to be careful, thoughtful, systematic *teachers* of the people, or you can win no influence, and will reap no reward. Sometimes I fear that incessant extemporaneous preaching must in the end only encourage verbiage, and compel shallowness. A clergyman who before he has been preaching twenty years, magnificently dispenses with his manuscript, will one day wish occasionally to return to it, and will find it impossible. If it is a sort of baseness in a young man of this time never to be able to preach without a manuscript, it may prove a deplorable mistake never to preach with one.

41. A word of counsel let me add about choirs, which cost the important annual sum of £16,598. Be very careful whom you admit into them, and do not suffer the recommendation of a good voice, or a knowledge of music to be the only considerations. It may possibly answer the purpose of a man, who has no character, but who wishes to advance himself,

to join a parochial choir, which adds to his social respectability, and perhaps improves his musical attainments. It must not answer your purpose, nor can it tend to the glory of Almighty God. A devout choir, conscious of responsibility, and feeling honoured by being permitted to lead in the worship of Divine song, is an amazing help to the devotion of a congregation. A choir thinking only of the music, and of personal display, is a very melancholy hindrance to it. Have nothing to do with such a choir. If you do not insist on their being communicants when they join you, expect it presently. 118 surpliced choirs in the diocese are communicants now, out of a total of 176.

42. I also offered some observations on the practice of Evening Communion which, after an animated and useful discussion in several of the leading Church journals, was finally dismissed with much less acerbity and far more respect than would have been possible ten years ago. To that discussion I have nothing new to add, except in the way of a needful explanation. One who has felt constrained to resist innovations of his brethren, may fairly be invited to justify innovations of his own. Twenty-eight years ago, when the question had not been even stirred, I was called, when quite a young man, to succeed Bishop Bickersteth, at St. Giles'-in-the-Fields. It was a charge of 25,000 souls. To my great concern both early and mid-day communions were scantily attended by the poor; and it occurred to me that the quiet evening hour might suit them better. Before taking any action, I consulted the Bishop. His answer was indecisive. I felt sure he meant me to

use my own discretion. Had he forbidden me then, I should instantly have obeyed him. Later on, after my fuller experience of its necessity, had he, or his wise successor, forbidden it, I could not have disobeyed him. But I might have declined in such a parish to become responsible for fatally diminishing the people's highest privileges, and I think I should have respectfully placed my resignation in his hands. I quite admit that the early hour is no difficulty for working men. They are used to it. But I am quite sure it is impossible for their wives, and for domestic servants, and for many medical men. Also, I concur with those who for their own edification prefer the early hour. To the objection, however, that it encourages indolence, I can only say, so far as the clergy are concerned, that the most self-denying service we ever took at St. Pancras was at the monthly evening Communion, when, after a heavy day's labour, we administered the Holy rite often to over two hundred communicants; sometimes in the end so exhausted that I for one hardly knew how to walk home. Any who have even the faintest suspicion that an evening Communion necessarily implies slovenliness or irreverence I invite for fairness' sake to visit, if they have opportunity, the church I have already named, on the evening of the last Sunday in the month, and I am mistaken if they will not be impressed with the pathetic reasonableness and the blessed solemnity of that quiet holy Service, as they have seldom been impressed before.

The letter below reached me with one of the Visitation Returns. Is our brother to be forbidden?

“After a long-lived prejudice against Evening Communion, I have come firmly to the conviction that without them the Church is practically excommunicating the great body of the wives and mothers of the poorer working classes. They can attend Church at no other time. No morning hour would suit them; nor would their husbands permit them to attend at any but an evening hour. I should like to begin an Evening Communion monthly, but I feel that it would be too great a deviation of custom for a parish priest to introduce without the approval of his bishop.”

“To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.”

This chapter must close with an expression of reverent and grateful affection to the memory of one, to whom the entire British people owes more than to any man of the century. It may truly be said of the seventh Earl of Shaftesbury that he first made philanthropy a living force in politics. He was the Gordon of public life. Essentially an aristocrat, he will ever be remembered as the tribune of the English people. If compassion is a Divine quality, he was truly a child of God. He combined the simplicity of nature which intuitively conceives great enterprises with the devotion that joyfully makes sacrifices for accomplishing them, and the perseverance which cannot rest until they are complete. He has not, indeed, been laid in the sanctuary of kings, but he has a secret tender niche of his own, in the hearts of the multitudes who “have no helper”; and what a welcome he must have had in “the everlasting habitations”!

CHAPTER V.

GOVERNMENT.

“It is dangerous to say to the people that the laws are not just, for men obey them only because they think them just. Therefore it is necessary to say at the same time that they must be obeyed because they are laws, as superiors must be obeyed not because they are just, but because they are superiors. All sedition is averted if this principle be established, and it be understood what is rightly the definition of justice.”—PASCAL.

43. TRUTH, charity, order, severally promote, collectively ensure, the growth of the Kingdom of God. Truth proclaims its ideas, order regulates its energies, charity cements its life. It is easy to have them separately, hard to ensure them together. Each predominates in turn in the single personalities that colour and shape its history. Of order I want to speak now, not only from the standpoint of the ruler, but from that of the ruled, a subject not inopportune for this time, and certainly tempting one to be somewhat sceptical of a living poet's remark that, according to his “observation of life, subordination comes more easily to men—at least to gentlemen—than the exercise of authority does.” It was to promote order, as well as to check disorder, that a Royal Commission was appointed in 1881 to inquire into the constitution and working of the Ecclesiastical Courts, and the report of

the Commissioners has been published. Of the two bulky volumes, almost the more important, certainly the more interesting, is the second; and I cannot too much press on those who have leisure for it to read the minutes of evidence, which indicate at once what the leading Churchmen of the time really wish for, what would satisfy them, how much more reasonable some of them are than others, how patient and gentle we ought all to be in turn, how "Justice is the interest of the stronger."

Three typical witnesses I will quote, out of many, on the points of liberty, the spiritual independence of the Church, and the first Prayer-book of King Edward VI.

Sir Emilius Bayley (pp. 163-6), is, "unless in very extreme cases, against putting the law in force against the clergy"—is "in favour rather of relaxation than of stringency"; thinks "it would be more desirable to give more power to the bishops in dealing with such questions"; does "not approve of the old system by which any one parishioner could originate actions." "You will always find one or two men in a parish who are prepared to object to everything."

The *Dean of St. Paul's* (p. 353) desires "to (1) arrest the tendency, which is comparatively a new one, to govern the Church by case-made law; also to guard against absorbing it by legislation. (2) Restore to the Church, as required by the change of time, the reasonable and just power of dealing with her own proper spiritual affairs, such as doctrine and worship, subject to the cognizance and check of the State. (3) Discountenance the spirit of persecution, for which all

parties have suffered, and for which all parties are to blame, but most those who make special boast of tolerance, and give to the different parties in the Church what each can fairly claim on the ground of documents and formularies. Lastly, remember that behind all these questions is the Roman controversy, and that one of the most telling allegations on the Roman side is that the English Church is the creature of the State, so tied and bound that it cannot settle so small a matter as its ritual, or so great a question as its doctrine, except by a State or lay court."

Rev. E. S. Foulkes, Vicar of St. Mary the Virgin, Oxford (p. 96-103), when asked, "Should you say there was more liberty for the individual clergyman or for the Church generally in the Church of Rome than in our Church?" replies, "Not more, certainly; quite the reverse"—thinks "that if the first Prayer-book of Edward VI. were allowed the optional use, it would show whether people were really honest in wishing for that form, because the Edwardine form is in reality the greatest contradiction to the doctrines of the Roman Church about the Sacrament that could possibly be invented. The whole essence of the consecration there is made to consist in the prayer of invocation of the Holy Ghost. As long as that prayer was used in the liturgy, there was no dream of transubstantiation in the mind of any Church." When it was expunged from the Western liturgies, "that force was first imputed to the words of institution pronounced by the priests which has issued forth in the doctrine of transubstantiation. Calvin, who had as clear a head as

anybody, said it was the only rational standpoint against transubstantiation as being the root, basis, and explanation of what is called the real, meaning by real, spiritual, presence. If Edward VI.'s Prayer-book contented everybody, I conceive it would put an end to all further philandering with Rome." "The best way of mitigating the existing dissatisfaction" would be "to allow the optional use of that Communion office. It contains every single thing that all admirers of primitive times could, as loyal members of the Church of England, honestly desire to bring them into complete accord with these times."

44. On the report of the Commissioners, which assuredly is not lacking in exhaustiveness of treatment or intrepidity of counsel, I need not hazard many observations now. We are to debate it at our next Conference, and on some of its suggestions I frankly admit that I have yet to make up my mind. These points, nevertheless, are clear to me. The Diocesan Court ought to be reinstated in its former vitality. When, however, the power of complaint, now limited to three parishioners, is proposed to be made as general as possible, so that any Churchman anywhere may complain against any clergyman anywhere, I cannot help feeling that the Church is not likely to suffer from want of liveliness should this become law. What is likely to happen (and no one can fairly demur to it) is that zealous Churchmen, who honestly think (with the Romans to back them) that force is the right way of restraining error, will instantly combine with the object of instituting legal proceedings in every diocese

in England against any clergyman to whose irregularities they object. Whether this would in the end prove the best way of occupying a bishop's time, and of promoting truth, charity, and peace in the Church at large, is a somewhat "contentious" matter. "It is better to make the bishop responsible for his leave to set the discipline of the Church in motion." With that antecedent liberty, *necessary* might be a more fitting word. Apart, however, from that consideration, the more responsibility that is thrown on the rulers of the Church the better. This is known to have been Archbishop Tait's view, and he was among the most sagacious of men. As to the Court of Appeal from the Provincial Court to the Crown, I can see no reason for objecting to it on the ground that the body to be consulted in such cases is a body of *lay* judges, "learned in the law, and to be summoned in rotation." Every person so appointed, before entering on his office, is solemnly to declare that he is a member of the Church of England as by law established. Any one, moreover, who has read with attention and sympathy the volume of Bampton Lectures by the late venerable Bishop of Salisbury, on "The Administration of the Holy Spirit in the Body of Christ," may be permitted to inquire why the presence and help of that Holy Spirit is likely to be denied to faithful laymen, such as that body of judges would presumably be, when sitting in solemn council upon the highest affairs of the Church, and charged by the Living and Ruling Head of the Church, with the grave duty of giving her counsel.

If Lord Devon's proposal were carried, that the

right to appeal from the Provincial to the Final Court should belong to the defendant only, the defendant would have it in his option not to appeal to a court of whose constitution he might disapprove. It might be best of all to act on the Archbishop of York's suggestion—"Let the bishop have power to make an order in all matters affecting the conduct of public worship, which shall be binding until reversed by the Court of Appeal. Let there be an appeal to the Archbishop's Court, either from such an order or from a trial in the Diocesan Court. Once make the bishop's authority a reality, and not an utterance of which no court will take notice, and he would be able to compose many of the disputes which now arise about such subjects without prolonged litigation."

45. As to the expediency of legislation, it should be observed that, with the laudable object of giving full satisfaction to the consciences of all concerned, the report is substantially a series of delicately-balanced equipoises, and if the bill founded on the report were to come out of the operating-room, say of the House of Commons, amputated of one or more of its vital provisions, the same result might again happen as did happen at the passing of the Public Worship Regulation Bill—the bishops would in vain try to escape responsibility for an enactment which they had the courage to initiate, but not the power to control. So what would satisfy no one but the Church's enemies might effect nothing but her deeper despair. It may prove better, at least for some little time to come, to remain as we are. Our present ills we know, certainly

they are not more intolerable. The future ills, which unwittingly we might create by premature action, we do not know. If it suits anybody to taunt us with indecision or timidity they are welcome to do so. But why should we suffer them to provoke us into committing suicide? Their disappointment may mean our safety.

46. If the Church has to wait some years longer for an improved jurisdiction of her Ecclesiastical Courts; she has no longer to wait for moderate yet useful reforms in her domestic legislation. The Pluralities Amendment Bill became law on the 6th of August, and as I distinctly recollect (on behalf of the then Bishop of Exeter) laying it on the table of the House of Lords, and moving its first reading in 1883 (after it had passed a searching discussion through both houses of the Southern Convocation), it is difficult to understand how it can be said to have been hurried through Parliament. It is not much more than a gentle, though distinct push, to the languid elbow of an otiose incumbent. There are otiose incumbents. There ought not to be such. Their brother incumbents ought not to encourage them to be, nor as a rule will they, if they are diligent and exemplary themselves. It is quite time that the small proportion of inert clergy, which undoubtedly does exist and does harm, should cease to be inert with impunity. As I have hinted elsewhere, the irremovableness of a useless incumbent is the most vulnerable point in the Church. The composition of the Commission of Inquiry, as proposed in the Act, is conceived in a spirit almost of democratic

largeness. Many dioceses have experience of the difficulty of inducing an easy-going incumbent to appoint an active curate, even where the population is large and the stipend ample. The difficulty should disappear now. No alarm need, I think, be felt at the probable operation of the 14th clause, which enlarges the conditions under which two benefices may be held together. Clause 12, which protects a resident curate from sudden or vexatious interference, is equitably conceived. The archdeacons of this diocese have already been instructed to take steps for the election of the diocesan members of the Commission, and I trust that the Act may seldom be needed among ourselves.

47. In one matter of a disciplinary character I claim the sympathy of the clergy. I mean the barring of unworthy clerks against the performance of sacred functions, which, for a time at least, they have forfeited the privilege of exercising. The honour of the Church we serve, the welfare of the congregations to which we minister, demand a constant vigilance and thorough co-operation. It is a rule of the diocese (see 'Diocesan Directory' for 1885, p. 83) that "clergymen from other dioceses wishing to officiate for more than three Sundays together in this diocese should apply to me for permission." *This leave is best invited through the incumbent of the parish.* It is by no means always invited. Sometimes gentleness is the best way—always it is the pleasantest. Nay, Pascal calls it "beautiful." Why? "Because he who goes to extremes will be alone, and I will make no stronger cabal of people who will say it is inexpedient." Sometimes firmness

is indispensable for the welfare of the people and the honour of God. A bishop is primarily responsible, both to the Church at large and to his own diocese, for protecting the laity from unworthy ministers. It is among the most solemn of his consecration vows. It is clear also that he has fuller access to sources of information than any one else can have, and it ought not to be too troublesome a task for the clergy before engaging the services of one personally unknown to them, to write to him for information and for his consent. While a bishop, it is to be hoped, is the last person who would refuse to give a brother who has been in trouble a helping hand back into self-respect and usefulness, he has a plain right to be treated with confidence before he can be asked for sympathy. No one can press his right to earn a piece of bread by doing duty in the Church, or plead the circumstances of home, unless he can produce the credentials of character and of orders. But I feel ashamed to be compelled to argue about it at all.* Only a few can require it.

48. The four sessions of our first Diocesan Conference have been terminated, and the election of the second took place in the spring. A Conference, which initiated the Ten Churches Fund, invited the Bishop to take steps for setting on foot a Sisterhood and Deaconess Home, accepted the duty of establishing

* It ought to be well understood that under clause 7 of the Colonial Clergy Act, a clergyman with colonial orders officiating in an English diocese, without the consent in writing of the bishop of the diocese, is liable for every offence to pay £10 to the Governor of Queen Anne's Bounty Board; and the incumbent knowingly allowing it is subject to a like penalty.

Church middle-class schools in the dioeese, recognised the importance of establishing clergy pensions, and of employing the services of laymen for religious ministrations, has earned its claim to be practical. "Talk is persuasive, and persuasion is force." A Diocesan Conference, indeed, binds clergy and laity together in a real and visible concord. It stimulates the interest of the laity in ecclesiastical affairs. It widens the horizon of the clergy in the discharge of their duties. "Who is there," asks Thomas à Kempis, "who has all his own way?" Nevertheless most men wish for it, and many think it their duty to try to get it; and one use of a Conference is that it shows men not only that they cannot get it, but that they ought not always even to wish to get it. That party spirit which we all deprecate in others, but are slow to discover in ourselves, is best prevented and combated by width of knowledge, by community of work, and by stimulating a latent generosity of nature which surprises those who are not utterly buried in self-love with the irresistible conviction that our neighbour, too, is taught of God, and used by Him, and that we may borrow from him as well as he learn from us. I am not sure, however, that the Bishop is not helped by it more than any one else; for a Conference introduces into what I suppose all would admit to be the monarchical feature of the episcopal office just enough of the democratic element to inform and strengthen without effacing or coercing it. In the chair of his Conference the Bishop is stirred by the presence and counsel and enthusiasm of his brethren. In the chair of his see he is solitary;

few know how solitary. Once a great saint wrote to one called to the office: "You will feel very lonesome; all high offices make one feel so. God's call to you is to be a pillar round which others twine, rather than a thing meant to lean itself." Conferences also represent the co-operative principle in the administration of Church affairs, especially in the initiation of plans and institutions. The Bishop, if he is a strong man (and it is in every one's interest that he should be strong), will be careful to remember that he is not only president of a meeting, but bishop of a diocese. While allowing free play to discussion, and not too much intruding his own personality, he may occasionally feel bound to give his distinct opinion on matters of moment, to insist on toleration, and to maintain justice. There are, however, risks in Conferences which we shall do well to see, without being too much alarmed by them. An institution such as our Deaconess Home, involving trouble, labour, anxiety, and money, ought not to be lightly decided upon without a clear purpose of the Conference at large to give it personal and solid support. Otherwise the Bishop who takes up the task as a sort of foster-child, relying on aid which is not subsequently given him, is saddled with an unfair responsibility. There is also a tendency when masses of men are brought together for an atmosphere of temper and opinion to be suddenly generated (quite alien to the individual natures of members themselves), which is apt to be a little tempestuous, and in the heat of the moment to move them either to say things liable to be misunderstood by

others, or too hastily to misunderstand things which others have said. Perhaps we all feel a little guilty of this in turn. It has been well observed that "bodies of men, nations, churches, races, families have their definite character; their ways of thinking, their peculiarities of sentiment or passion. Bodies will act without scruple, as perhaps no single one of their members would act. In disputes, in the reform of abuses, what could easily be settled between you and me as individuals, cannot be set right, cannot be mended between societies and parties; concessions and admissions cannot be made; generosity cannot have its course, because of impalpable yet decisive forces controlling or hindering public action, though not private."

49. In my Pastoral of 1878 some of you may remember these words (p. 42): "A Church with a foreign body inside it, such as the Ritual polity declares itself to be, must very soon absorb, modify, or expel it." Seven years have passed away, and a good deal has happened. Promotions on the one hand, and prosecutions on the other; an intense and growing weariness of intestine strife, an increasing and merited appreciation of diligence, character and sacrifice on the part of some who represent the advanced school; last, but not least, the deepening conviction in some minds, which value truth even more than superficial consistency, that "Ritualism does represent a side of truth which needs recognition," have without dispute changed the attitude of public opinion towards the movement in a very material degree. Ritualism is not

expelled, probably never will be. Ritualism is in this sense modified, that while some have passed through it, grateful for what they feel it has taught them, others are less resolute in insisting on non-essentials of worship at the risk of forfeiting some of its essentials—not valuing ceremonial less, but prizing unity more. It is impossible for me to escape the conviction that Ritualism may soon become absorbed. Very many indeed have gone so far as to say that on the day when the first Vicar of St. Albans, Holborn, was instituted to St. Peter's, London Docks, the famous memorial which prayed for a tolerant recognition of the divergent ritual practice began formally to be heard. Of course this does not mean that there can be never again a judicial interference with grave irregularities of ritual. To grant a coercive authority on the understanding that it is never to be used is not more foolish than dishonest. Still, I doubt if there is a Churchman in England who has not been disappointed by the results of past prosecutions, who would not deplore the necessity for their being renewed, who would not admit that to suppress error by force rather than by truth is sometimes the surest way of aggravating and disseminating it; who would not confess that the corroding discontent, and the chilly defiance, and the hard exclusiveness of Church people when driven by themselves into a corner, as they think, for conscience' sake, frequently prove very sore temptations for truly earnest Christians, as well as grave perils to Church and realm.

It does not seem to me that in this question of

ritual, doctrine is the first matter at stake. Of course we know that our brethren value it because it expresses doctrine, and that they contend for it as essential to their principles. Their affirming this claims respect for their consistency; it need not compel assent to their position. To concede this plea is to beg the whole question at issue, and to involve those who resent the doctrine, far more than the ritual which is the vehicle of it, in an inconvenient dilemma. We cannot prevent their preaching the doctrine. The Court of Appeal, to which the opponents of Ritualism must of all people in consistency bow, has found itself unable to forbid it. If we forbid it, we go as much against the law as they. With or without their ritual, by those who simply wear surplice and stole, as much as by those who wear all the vestments, the truths they devoutly cherish, and inflexibly maintain, are constantly declared in hundreds of English pulpits. If illegal ritual were abolished to-morrow, and all began to preach in black gowns the "Catholic doctrine," what would be the new salvation for the English Church? The matter at issue, I say, touches authority, not doctrine. Here is the question to be answered (and a host of laymen will tell you so, if you are slow to believe it),—"Is the Church worth maintaining, if many of the most gifted and saintly of her sons deliberately break the law?"

In the attitude I have assumed towards Ritualism (I trust this is the last time I shall ever have to speak about it), my motive, purpose, and disposition have never changed. My motive (as I explained in p. 43

of my Pastoral of 1878) in not officiating in churches accepting an illegal ritual has been disciplinary; for I felt I could not condone a violation of the law. My purpose was not so much to abolish existing irregularities (which in this diocese would have been simply impossible), but to prevent their increase. My wish has been to carry out this resolution with as little austerity and as much kindness as I could. I honestly think it has answered. It is quite clear to me that the religious bitterness which was simply blazing when I came to South London eight years ago is greatly mitigated. Certainly not a single proposal has been formally made to me to take proceedings under the Public Worship Act, while there has been a distinct check on the growth of unauthorised ritual. I have had several opportunities of observing a cheerful readiness to act on my advice, have seen nothing of an insolent defiance to authority. In the case of the Church of the Transfiguration in Lewisham, and of the new Mission Chapel in St. John, Kennington (where the advanced ritual of the mother churches has not been introduced), I have gladly gone to my brethren, and either confirmed or preached for them. If this is inconsistency, it is based on a love of justice, and I shall welcome opportunities for repeating it. My own personal feeling about ritual is what it always was. I belong to the flint age. But if I do not care for it more, I think I fear it less, because a man's voice means much more than his garments, and his doctrine more than his ceremonial. Amid all the clang of turbulent discords and external strife,

the Church's need of peace is greater than ever. The true wisdom is for us all, in honest and true charity, to try to understand each other, and to discover the proper instruments for the highest ends.

Should I ever come to see that my attitude of isolation has done its work, through helping to a better appreciation of the reasonableness of discipline, and that the Church can be better ruled and served by my abandoning it, be sure that I shall abandon it with the same sense of duty, and the same determination to stand on my own feet, which induced me in the first instance to assume it.

My first aim must be to endeavour after that truest, though not blatant Protestantism, which best justifies itself by keeping the English Church together. Your first duty may be to be wise enough to see, and strong enough to act on that famous sentence of Thomas Fuller—"Contented to enjoy their own conscience."

"La bonté est le principe du tact, et le respect pour autrui la condition première du savoir vivre."—AMIEL.



CHAPTER VI.

TRUTH.

“Truth I hold not to be that which every man troweth, but to be that which lies at the bottom of all mens’ throwings, that in which these throwings have their only meeting-point.”

F. D. MAURICE.

50. “WHAT are we teaching?” is no less important a question than “What are we doing?”

It has been well observed by Mr. Shorthouse that “the greatest of all problems” is “that of granting religious freedom, and at the same time maintaining religious truth.” A profound sense of the value and importance of truth is essential both to the maintenance and propagation of it; to disparage or denounce it on account of the inconveniences and disturbances which it creates is not to be on the side of Him Who not only called Himself “the Truth,” and declared to Pilate that He had come into the world to bear witness to it, but Who also explained that the object of that coming was not to “bring peace upon earth, but a sword.” It is a melancholy law that we never can have as much as we desire together of two indispensable things, truth and unity. Those who are most in love with truth are apt even fiercely to stand apart from those who do not feel quite called upon to accept their definitions of it.

Those who are most in love with unity are often those who have not much intellectual capacity for appreciating the finer distinctions of truth; and would almost affirm that they do not particularly matter. Yet a thoughtful observer who is sure that Christ is ruling His Church, and that the Holy Spirit inspires it with His grace and power, need not therefore lose heart. There is much more charity than men suppose among us, and much more truth; and both are growing. When the soul is free, and truly cares about the only realities, it must sometimes find its earnestness kindling into flame. Individual action—with all the self-will and egotism, and fierce intolerance, and even wild eccentricity that sometimes accompany it—has ever been the motive power of all vast changes in the world: and when accepted, absorbed, and transmuted into the corporate life of the Divine Society, it is finally recognised as an inspiration of God. In the deliberate judgment of many it would be an enormous misfortune for everybody if any of our existing schools of thought were to die out, or to be turned out. Rather, as the Archbishop of Canterbury lately observed in Convocation, we want more depth.* Then good will come all round. Church parties exist, and will continue to exist, first of all for the simple reason that the human mind cannot adequately grasp, or assimilate, or maintain the entire system of revealed truth at once, or with equal sense of appreciation and intelligence. Consequently it is for the interest of the universal society that the

* "He wanted the Church not to be either High, Low, or Broad, but deep." (July 2, 1884.) 'Chronicle of Convocation.'

defenders of the common faith should hold different parts of the wall against adversaries from different quarters, each taking under its own protection those verities or principles which it is best able to defend, through study of them and sympathy with them; each, while mainly responsible for its own entrenchments, not forgetful of, but really interested in, the skill and vigilance of the others. Then, all truth being germinant of its own activities, a second incidental advantage to the Church will be found to accrue from the existence of parties in that each, just in proportion to its sincerity and earnestness, plants its own organization, and matures its own results. The Church, too, in her wisdom and motherliness, will not ostracise any of her faithful children merely because they hope to do their duty better by her and her Divine Head in separate battalions, rather than in an indiscriminate and heterogeneous army. But she lays down these conditions, not in form, but in spirit, if they would earn her benediction. First she would say, If you must be apart for the freer delivery of your message, and for the wider use of your gifts, be it so; but justify your claim by exercising it. Let no one say of you that your individuality is effaced, your doctrines diluted, your vitality decayed. Be yourselves, not only by self-assertion, which provokes controversy; nor by vaunting the past, which stirs contempt, but by filling with dignity, quietness, and devotion the place in the Church given you to fill, with sacrifices that others may imitate, and diligence which the world would miss.

Also be careful to remember three things, equally

needful for all—inadequately possessed by any—sociableness, justice, and zeal.

51. The *Anglican* School may, I think, justly claim recognition of its services to the Church in these important particulars. It has set the example of regarding the service of the Church (what Bishop Thirlwall once said it ought to be) “as the highest work of art.” It claims for the organization of the Church, though with arguments that will not satisfy all of us, an apostolical and therefore a Divine authority. It presses about the Sacraments what the Articles affirm of them, that they, when worthily received, are actual means of grace. It has discovered a fresh world of devoted and holy activity for single women among the sick, poor, and fallen. It has created a new school of Church song. It has made the daily service both in town and village a real and felt intercession for the toiling millions. It has inaugurated church restoration. It has stirred theological study. It has built Keble College.

52. The *Liberal* school in the Church has four tasks in front of it, to the necessity and even propriety of which some may demur. “If the removal of suspicion from theology is of urgent moment, not less important is the removal of its adulterations.” There will be differences of opinion as to the right definition of “adulteration;” no school will deny that some adulterations have been removed, or that others need to be removed. Liberal divines, who have not hitherto been slow in detecting unauthorised additions to the Catholic faith, may be expected to continue to do so, watched and checked by the two conservative schools.

Another task is to secure more freedom of ministry and action, both for the Church and Nonconformist bodies, in their relations towards each other. They would repeal some, if not all, of the provisions of the Act of Uniformity. It is not quite so clear to my own mind that, though there might be some edification to Nonconformist congregations from the occasional ministrations of Anglicans, a prudent Nonconformist would not do well to think twice about pressing for a change in the law. While, however, I see the greatest inconvenience in endeavouring to procure a repeal of the Act by deliberately violating it, Christianity may be the gainer when it is gone.

Church reform is likely to be further promoted by this school in the Church, in the direction of enlarging the powers of laymen in the administration of parochial affairs, as well as in the question of patronage. All of us are shy about touching the Prayer-book. It is instructive to read the aspirations of a liberal churchman in Canon Fremantle's Bampton Lectures on the "World as the Subject of Redemption." The volume is full of interesting suggestions, which stir the mind with a lofty ideal. Possibly you may not go with him to the end of his journey; you may be glad to have had him at your side for part of the way.

One other special function of the Liberal school may prove to be this—The gradual interweaving of the secular with the religious in the great masses of English society. It is quite possible that a crude and incautious handling of this great task may occasionally suggest the fear that the religious will be sacrificed to

the secular. Sometimes also the social methods, thoughts, and activities by which working folk are thought to be conciliated to the idea and worship of God, will prove even repugnant to sensitive churchmen. We hear now a good deal of Socialism, and we shall hear more. It is not to be met by artificial harangues, nor by prudent selfishness, nor by an insincere application of the Tenth Commandment; but by the careful teaching of economic science, by manly sympathy, by honest discussion, and the removal of unjust restrictions on the acquisition of property; last, not least, by the eternal principles of morality. Liberal churchmen, in their ideas of life, their theories of government, their personal studies, their intense sympathy with the external features of human life, have special access of their own to the millions. Mr. Pater finely puts in his own words what, I suppose, they would accept with joy and pride as their highest ideal of duty: "The constituent practical difference between men will be their capacity for trained insight into their conditions (*i.e.* of the masses), and the future with those who have most of it." To this God help us all.

53. The *Evangelical School*, which, in the opinion of some gusty critics, is in its decadence, in the judgment of one whose life-ties with it, and deep respect for it, should help him to a careful judgment, is still active with life. But it is domestic life rather than public, and it needs widening; and, with all the other schools, it owes much to Congress debates. When Convocation was revived, it was unwise in its depre-

ciation of the Church's inherent right to discuss her own affairs; and even now a few of its most capable and venerated men have no sense of conscience about the Church's corporate activity outside their own parishes. It is of course quite true that it ceased to be on the crest of the wave when it had done its immediate duty of vitalising the conscience of the Church with zeal for the souls of men, and of dis-interring from a deep grave the doctrines of grace. It is also true that, like every other school in turn, it has lately been in a transition state, recasting some of its less essential tenets, felicitously reconstructing its public organs, both in diocesan and ruri-decanal gatherings coming into wholesome and invigorating contact with the other schools in the Church; and, in the person at least of many of its younger men, becoming healthily impregnated with the Cambridge theology. It has been the fruitful and sometimes the audacious parent of admirable innovations. Its great instrument has been preaching. Yet no one can justly say of it that it is indifferent to Sacramental ordinances. Its pastoral activities have been indefatigable. If its adversaries have sometimes, not quite without cause, charged it with an (unconscious) injustice in claiming a monopoly of the Gospel, they have never been slow to confess that they have lit their lamps at its candle, and revived their zeal from its fire.

Mr. Beard, in his Hibbert Lectures (p. 414), says of this school, that it has shown itself least receptive of the influence of the newer time; that it is "not greatly in sympathy with learning or science, or speculation of

any kind—reading its own literature, absorbed in its own labours, content with its own life.” Some of this has been only too true, but it is gradually ceasing to be true, and its best men are eager to wipe away the reproach. Were this school to be seriously impaired in its activities, or weakened in its influence, every other school would suffer. Yet those who with Frederick Maurice have so sternly rebuked it for what they have sincerely thought to be its irreverent and artificial theology have never denied to it its share in stirring the personal religious life of Churchmen generally; and can there be much greater praise? It too has its own theological halls at Oxford and Cambridge; but its greatest and unrivalled achievement is the Church Missionary Society.

54. Again I say “What are we all teaching?” behind which lies yet another question, “What ought we to teach?” To you, my younger brethren, on whom in eight years past, I have laid these hands—you now number 521—and who may reasonably claim guidance and counsel from me; to you, not as having dominion over your faith, but as helpers of your joy, I chiefly address the brief hints which follow. For controversy you need not care to have capacity, but for truth you must have a real passion. A controversial mind is quite a distinct thing from a controversial spirit. There is indeed a “*communis sensus* of simpler, more elementary accepted truths—vague, perhaps homely—‘those mean, despised truths that every one thinks he is sufficiently seen in’; of inferior interest compared to each man’s favourite views, yet the condition and basis of them

all." But you need something more than this "public idea of religion" for yourselves; and your flocks claim to be carefully and solidly instructed in those deeper and more advanced topics round which move the great conflicts of Christendom, which demand the keenest intelligence and the most sustained attention, full of absorbing interest to reflective minds, touching on all sides the problems of secular life. The documents of the Christian faith, the true doctrine of the Atonement, the value of the Sacraments, the true conception of Justification by faith, the proper attitude towards unbelief, Eschatology—these are foremost among the practical questions of Revelation which are always vital, always young, about which the light will play and grow as observation widens and thinking deepens, and experience matures, and study enriches you. To the bottom of them you must never think you have reached; the concord of them can slowly come to you only through the multiplying years; they will be practical if you are careful diligently to use them; consoling when you are content to listen to them as from the lips of God. But you must study them, and wait about them, and recognise the scantiness of your knowledge, and learn from all books and all men in turn, "and thirst for great masses of knowledge." Never consent to sit down in a base content, as if you had plumbed the well of Divine wisdom. "God offers to every mind its choice between truth and repose. Take which you please—you can never have both. Every man's progress is through a succession of teachers, each of whom seems at the time to have

a superlative influence, but it at last gives place to a new." The teachers need not be in contradiction; they ought to be in succession. "The more men you honour, the more cisterns you have to draw from." Listen to each, learn from all, follow only Christ.

55. A critical and exegetical study of Scripture is at the root of all theological knowledge. But the question remains behind, How did the text come there? Our own Church has propounded no theory of Inspiration, and if you are prudent you will be careful how you are in a hurry to make one. It may content you for the present to be assured that the writers of the Bible were inspired of God to declare His mind, both as to facts and doctrines, by the fallible methods of human speech and writing; and that He Who knows the necessary imperfections of this method, and of any method, will assist our honest efforts, will use our inevitable divergencies towards discovering what He means to say.

56. The doctrine of the Atonement is at the centre of our revealed religion. It is a blessed but tremendous mystery. Holy Scripture gleams with it from Leviticus to Revelation. The sense of sin, the holiness of God, the death of Christ, all are factors in the problem. Whether in your definitions of the doctrine, or your developments of it, do not go beyond Scripture; usually be careful to use its very words. Never think or try to eliminate the idea of substitution. In some form or other it is sure to assert itself to a candid mind. The dogma has a forensic side, yet do not too much dwell on it as a legal transaction. It is the

exhibition of perfect Love, but of perfect Love satisfying Eternal Justice and reconciling the sinner through a gospel which permits hope, kindles gratitude, and satisfies conscience. No doctrine more than this claims an equilibrium of truth; none more rewards "that moderation in word and act which is so akin to truth." Preach it as a living message from God, with lips steeped in humility and quivering with tenderness; fully, for how great the loss of diluting it; solemnly, for consider what it means to be ambassadors of God.

57. Clearly understand, and continually declare, the doctrine of Justification by Faith. Never shall I forget how to me—a young curate, more than thirty-four years ago—it came, while reading 'The Kingdom of Christ,' with the power of a new revelation, dropping from Heaven as an orb of light into my soul—that to be justified by faith does not mean only in a technical sense or with the intellect to accept a certain Christian dogma, but that it is resting in, trusting on, the Living Person of the Incarnate Jesus, spiritual union with Whom means, for those who believe, life, peace, and righteousness. Outside of this there can be but little liberty and joy for a soul which dares not believe the love God has to it, so cannot comprehend all that is implied in His Divine Fatherhood. It is the one doctrine which God ever honours with a multitude of conversions. Out of it was the career of St. Paul, and the repentance of St. Augustine.

58. The Sacraments are among the appointed ordinances of the Church, and here almost more than anywhere be on your guard against either maiming the

faith or overlaying it. Everywhere indeed, but here pre-eminently, it is the risk of controversy that it aims at destroying all the statements on the other side—the truth, which is with the error, not only the error which is with the truth. Here too we must consent to see the true way out of party opinion—“which is not a compromise between them, but which is implied in both, and of which each one is bearing witness!” Never let go, or water down the Catholic truth that Sacraments “are certain sure witnesses and effectual signs of grace.” Of Holy Communion until lately there have been three recognised doctrines.* The Roman teaches that the elements are by consecration changed into the body and blood of Christ by the conversion of their whole substances respectively into the whole substances of His body and blood. The Lutheran holds that Christ contains His body within the substance of the bread: and that the two substances coexist together. But a novel doctrine has lately been propounded which, I hope without offence, I will call the Neo-Roman. This view of the Eucharist teaches the objective presence of our Lord in the Eucharist, not as implying any physical change in the natural elements, yet holding that Christ Himself is so really and truly in His glorified body present in the Sacrament that He is therein to be adored. You, I hope, teach the Anglican doctrine. Our formularies are silent as to a “Presence.” They say nothing of our Lord’s glorified body, but speak only of His precious body and blood; as that which He promised

* I do not include the Zwinglian theory, which can have no weight with you.

and gave at the first institution of the Sacrament. promises and gives at every celebration of it now. Now, as then, "the bread is the body of the Lord and the wine His blood, by His will and all-powerful word, in a mystery, by effectual substitution and representation in spiritual and life-giving power, but not in literal fact." None can partake of His body and blood but by faith. Our Lord is everywhere to be adored, and of course to be adored at the Eucharist, though not under the elements of it. The Eucharist is a feast—on a sacrifice. The sacrifice not continually offered by man, yet offered once for all by Christ, is to be pleaded and accepted by us, and accompanied on our part by spiritual sacrifices of confession and thanksgiving, and self-surrender. There is an altar, it is the Cross. There are priests, for the whole Church constitutes a royal priesthood; yet they who minister being representative of the rest may be called priests in a higher sense than others.

59. Of Baptism the 27th Article teaches that by it, as by an instrument, they that receive it rightly, are grafted into the Church, the promise of forgiveness of sins, and of our adoption to be the sons of God are visibly signed and sealed. Since the closing sentence of the Article expressly teaches that the baptism of young children is to be retained as most agreeable with the institution of Christ, the inference is just that they do not, when receiving baptism, receive it wrongly, though there must be an incapacity from the tender age for receiving it rightly, in the fullest sense of the word. Incorporation into the mystical body of Christ, with its prospective privileges, consecrated society, and

redeeming purpose, *must mean a great deal*. If Christ solemnly instituted it as the means of admission into His Church, and if St. Paul constantly refers to it as the beginning of the Christian life, and if the Nicene Creed speaks of one Baptism for the remission of sins, that teaching must be seriously defective—any how on other lines than St. Paul's—which never alludes to it from one year's end to another, and can logically find no admission for it into its system of truth. Here suffer me to observe that there is a real sense in which we need not be too much alarmed about holding doctrines which on the surface are apparently inconsistent, yet all of which are plainly declared in the Word of God. If they are to be found in Holy Scripture, and yet cannot be quite logically reconciled in our human formulæ, let us fearlessly honour the Bible, and declare whatever we find in it, sure that somewhere below the surface the two branches of doctrine grow out of one stem. When the infant comes to years of discretion, then conversion has its true place and meaning, in the child's being brought to true repentance for sin, and faith in the Lord Jesus Christ; whereby it is stirred into a living sense of its fellowship with Christ's body, into a conscious union with Him, with a fuller partaking of the Divine Life, and a devout value of the privileges of His people. I am quite clear that we shall have to press upon Christian parents, much more than some of us have hitherto been doing, the tremendous responsibility of Infant Baptism, if we would stir them up to faith and vigilance, in keeping their children unspotted from the world.

60. To the problems of Eschatology, so increasingly attracting Christian thinkers, I have sometimes thought that the true key is to be found in the nature of the intermediate state. The Church has no article on the subject. The Fathers have greatly differed about it. The tremendous warnings of Christ must be solemnly and dutifully and carefully weighed. Let us consider *all* Christ's character, remembering His scathing indignation against the Pharisees, as well as His boundless pity for the woman who was a sinner. "Our Lord is Judge. His human character is not benevolence only; there is in it wise distrust, that moral sagacity which belongs to the perfect man." Yet by some saintly souls the final and incalculable results of the Incarnation in ultimately reconciling all things to God, whether in earth or heaven, have been felt to inspire a magnificent hope for an ultimate restoration in the triumph of God over sin. Most of all, let us remember our unspeakable ignorance, both of the results of sin, and of the claims of Divine Holiness, and of the limit of human resistance to the will of God, and of the true way of manifesting God's perfections to the universe. Who can tell how God loves, how, whom, He can save?

Works bearing on the above.

- Lee on the Inspiration of Holy Scripture. Dublin.
 Jukes on the Law of the Offerings in Leviticus. Longman.
 Work, Word, and Will. Archbishop of York. Murray.
 Westcott's Historic Faith. Macmillan.
 Drummond on Natural Law in the Spiritual World. Macmillan.
 Bishop Temple's Bampton Lectures. Macmillan.

- Mozley's University Sermons. Rivington.
 McLeod Campbell on the Nature of the Atonement. Macmillan.
 Bishop O'Brien on Justification by Faith. Macmillan.
 Vinet, *Études Evangeliques*. Paris.
 Vogan on the Doctrine of the Eucharist. Longman.
 Dean Church—Human Life and its Conditions. (Sermon 4.) Macmillan.
 Dean Plumptre—The Spirits in Prison. Isbister.
 Pusey's Occasional Sermons. (Sermon 14.) Rivington.
 Farrar's Eternal Hope. Macmillan.
 Wilson's Sermons preached at Clifton College. Macmillan.
 Tulloch's Modern Theories in Philosophy and Religion. Macmillan.
 Flint's Theism. Blackwood.
 Hutton's Essays. 2 vols. Macmillan.
 Canon Fremantle's Bampton Lectures. Rivington.
 Social Questions. By Rev. J. L. L. Davies. Macmillan.
 Nature, Man, and God. By Rev. J. M. Wilson. Sonnenschein.
 Münger's Freedom of Faith. Clarke. London.

61. On one other matter let me offer you a counsel, not untinged with hope. This age has been called "an age of arrested beliefs, dangerous to all, fatal to many." We are still in the bewilderment and even chaos of a new revelation of science, and for an interval, which believers in the supernatural need not gratuitously prolong, the discoveries of the new tend to undermine the old. Now I advise you not to be too much alarmed. Mr. Hutton, in one of his Essays, quotes Browning to the effect that "the power of Christianity is only to be restored through an approaching age of doubt:"

"Till man stand out again, pale, resolute
 Prepared to die—that is alive—at last.
 As we broke up that old faith of the world,
 Have we next age, to break up this the new."

It may be so, and all these woful doubts and struggles may be ordained as a searching discipline for the shallow triflers of an Epicurean age, just as the Imperial persecutions were for the primitive Christians. But it is very apparent that the future of Christian teaching, at least from the intellectual side, is with those who can most truly distinguish the essential from the non-essential, most gently separate the husk from the kernel, most intrepidly accept "the splendid task of disclosing to a waning scepticism the naturalness of the supernatural." What is morality? Is there a God? Shall we live after death? Are we responsible? Root questions are they not? Comte has propounded an "Atheism which professes a sublime morality." But the morality is borrowed from Christ, and the human soul cannot long live on negations. Agnosticism is a wintry twilight; but perhaps conscious doubt is better than licentious indifference. It some look on it as being on the downward path from faith to unbelief, others may consider it as being on the upward path from unbelief to faith. The pessimism which says, "Our life, what is it worth but to despise it?" moves a sturdy scorn. But as we reflect upon it, the scorn softens into pity. What chance can the man who wrote that sentence have had from his "environment" of having seen the best of life? He never can have stood in the slant of the sun. For what Professor Tulloch calls the "Modern Religion of Experience," it is hard to feel either intellectual or moral respect. Ten times over give me the creed of a stern but sincere Theist, whom we can

“love with sorrow”—who can say, “Canst thou in any measure spread abroad reverence over the hearts of men? That were a far higher task than any other.” The tremendous risk is that, with the multitude, the loss of a creed may eventually mean a weakened appreciation of the worth of morality, and that virtue will disappear with the vanishing Christ. Nevertheless, let us dare to hope that God is watching over all these men, using them, though they know it not, has something for the age to learn from them, to add to the truth we have already, will at last help them, if they are sincere, to find Himself.

62. Be you content to preach the objective facts and truths of our Holy Religion. Be sure that the Father of the spirits of men is in and by Himself for His creatures the one essential truth, though in manifold ways. Jesus Christ our Lord is the revelation of His love and our necessity. Live for Christ, and ask that your whole soul may be made to burn with a consuming passion of love to Him. In all you do, and say, and think, let your one aim be to be constantly inspired by the Presence of the Holy Spirit, the author of your holiness, the counsellor of your activities, the comforter of your hearts.

63. My Reverend Brethren, in my concluding words let me earnestly impress on you the great importance, whether in doctrine, ministry, or ritual, of wisely discerning *the true proportion of things*. Is it not from a lack of this faculty that so much of our present distress really springs? A black gown or a white, a cross over the Holy Table or no cross, turning to the

East at the Creed or not turning, surpliced choirs or unsurpliced—why should these things so profoundly disturb even thoughtful and saintly souls, when they are not worthy, all of them together, to be put into the scales against the worth of the very humblest soul for which Christ was content to die? Even graver matters, about which there has been so much trouble and warfare, apart from that disciplinary aspect of them, of which I, at least, have not thought too lightly, when calmly examined in their abstract value, are utterly unimportant in comparison with duty and love. If once they were found to be legal, or could be made legal, what person of sense would give them an unfriendly thought? If it is a serious thing to break the peace, it is a serious thing also to miss a chance of restoring it. Our first, our greatest, our blessedest task is to bring redeemed souls, through the ministrations of the everlasting Gospel, into living fellowship with Christ and each other. Oh, that we may with a sort of abrupt and indignant refusal to be troubled by, or to be troubling with, trifles like these, come increasingly to do our common task with large-heartedness and joy.

Have you seen these words of Lacordaire? They touch us all:—

“No one prizes purity of doctrine more than I do; and I may say that I grow daily more jealous over it as regards myself. But a charitable valuation of doctrine is the absolutely necessary makeweight of theological inflexibility. A true Christian object is to find truth not error in a doctrine, and to seek

urgently to find it, even as one gathers a rose from amidst its thorns. He who holds cheap the thought of any sincere man, any man who has made obvious sacrifices to God, he is a Pharisee, the only class of men pronounced accursed by our Lord.”

64. Then, hard as it may be to find time for study, harder as it may prove for some of us still to be at school, let us see that *only a living mind can reach living men*. There is such a thing as a dead mind. It is always a loss, sometimes a sin. By a dead mind I mean a mind which has lost the power of assimilating new truths, which refuses to consort with minds alien to it, which suspects new ideas, resents new adventures, never reads a new book, seldom opens an old one. I do not say (God forbid that any one should) that such a mind is not capable of rousing some, and edifying others. It may still take things old out of its treasures, and impart them to its fellows with the grace of God. But it will not attract the young, nor help the doubter, nor stem the tide of unbelief, nor greatly swell the jubilate of the saved. With all our heart and soul let us keep off as long as we can mental deterioration. Let it never be said of us, “their ignorance measures all things.” Let us be young in intellectual freshness, though we may be waxing old in physical decay. O beware of a petrified theology. Keep well in the van of the Church. Be thinkers still.

65. For if those behind us are tempted to push us on faster than we care for—perhaps we did it ourselves once—the true way to deal with them is not roughly

to bid them be quiet; but *to keep in front of them*, masters because guides. We cannot do without the young, and the young, though they are not always aware of it, cannot do without us. The way to help the young is greatly to love them, and to be much in their company, and to listen kindly to their often inspiring, if wild, speculations, and always to remember that youth is the ozone of the world. On the clergy in middle and later life, who train the younger clergy, and more or less influence them, the future of the Church hangs. This is a fact which needs to be appreciated more.

66. Once more let us be careful to keep ourselves *well in the movement of the time*, and to beware of the grave peril of isolation from our brethren. Thank God, in this diocese there is not much fear of this. Constantly, when I meet you in council, I thankfully feel we are like one great family; and the vast help it is to me personally so to meet you, makes me appreciate the loss of those who insist on working by themselves.

“None of us liveth to himself; and no man dieth to himself.” If we choose to transgress this law, the Church loses something, and soon becomes indifferent to it: we lose more. Alas! we know not how much. Forgive me for saying that one of the greatest temptations we clergymen are prone to is *egotism*; and if nothing feeds it like isolation, nothing dissipates it like society. Be sure to read that one of Mozley’s greatest sermons on the “Reversal of Human Judgment,” where he shows how the propagation of truth may become the pride of dominion over souls;

how a man may become absorbed in self-interest, when he thinks that his object is the glory of Christ—how an egotistic, not a disinterested motive may be the spring of the immense energy at which the Church pays admiring homage; how even those who feel that they have a mission, may convert it into a snare to themselves. “The mission becomes the final cause of life;” and he who has a mission seems sent into the world chiefly for the benefit of the world itself. The individual end of life—the inward discipline of the soul—seems small and commonplace; “it appears an easy thing to them to save their own souls. A thing, so to speak, for anybody to do.” But what if that easy thing somehow does not get done, till the occasion for it is passed?

67. Last autumn I was in Montana, going west. On my right was the Yellow Stone River, flooded with glacier water on its way to the Missouri and the Gulf of Mexico. On the left soared into the cloudless blue the snowy peaks of the Yellow Stone Range. The iron road on which the express was travelling, on its way to the Pacific, was an impressive testimony to the force and enterprise of man. Close to the foaming river, within hearing of the rushing train, within sight of the beautiful mountains, were some tall dead trees. As I looked out at them in the early morning, instantly my thoughts flew back to home, and to the English Church, and to the diocese, and to that multitude of well-meaning men who will not see the signs of the times, but go on hugging the idols of the cave within them; and it all seemed a vivid and sublime parable

of a good many melancholy truths. Never let us forget that our spiritual life has its ethical side. We have our inner and our outer history. Christ is for us as our ground of acceptance. He is in us, our Hope of glory. Within these two sentences there lies an entire system of theology. Motive qualifies conduct, and conduct is the seeding of character, and character will be the subject of judgment. Of all persons in this world, we clergymen are the most liable to self-deceit. We may, or we may not, be comforting ourselves with the noble thought that we are on our way to our coronation. We must rouse ourselves to the awful conviction that soon we shall appear before the judgment seat of Christ. What it will be to stand self-revealed before Him who can tell! It will be the trying by fire. Some the fire will purify, some it will consume, all it will search. There will be many a reversal of judgment, many a change of place, many a pang of surprise. The first will be last, and the last first. The great scholar who used his learning to feed his vanity will make way for the little child who understood through love. The ruler who nursed his pride with brief authority, saved so as by fire, may stand far away among the worshipping myriads with but a distant glimpse of the King, under Whose very face kneels and adores some humble pastor who sought only the praise of God. Then, too, we shall see—would we could see it better now!—what will be *the losses of the saved*. “To see first in the day of Judgment that so very little or nothing had been done for the love of God; that of that little,

something had been afterwards taken from God and given to the world in some seeking for human praise ; that amid the wood, hay, stubble of a whole lifetime there had been but a grain here and there of what was pure. It would be a misery to which all miseries in this life concentrated in one would be nothing.”

My brethren, to whom I owe so much, who are so good to me, who show confidence in me, which sometimes puts me to shame, then makes me burn with the desire to try to deserve it—in all that I have written, one only thought has been present to me, not so much to make you believe my doctrine, as to bring you nearer to God, the Teacher of us all, in Whom alone you can find the answer to all questions that He means to answer here. For you I can wish no better wish, for me you can breathe no loftier prayer, than that we may increasingly discover “that the way to be a true minister to man is always to accept new happiness and new distress ; that even better than happiness is the blessedness which comes to us out of our worst griefs, borne meekly for the love of God.”

Your Friend and Brother,

A. W. ROFFEN.

SELSDON PARK, CROYDON.

Oct. 29, 1885.

“A religion more perfect than any yet prevalent must express less care for personal consolation, and a more deeply awing sense of responsibility to man, springing from sympathy with that which of all things is most certainly known to us, the difficulty of the human lot.”

LONDON:
PRINTED BY WILLIAM CLOWES AND SONS, LIMITED,
STAMFORD STREET AND CHARING CROSS.

